

Video Telephone Links HMB, Chicago Baptists

By Marv Knox
ATLANTA (BP) — It looked like a scene from an evangelical version of Star Trek.

In Atlanta, Home Mission Board evangelism specialists assembled before a cluster of cameras and two black-and-white video monitors. Halfway across the nation, leaders of Chicago Metropolitan Baptist Association convened in front of a similar battery of equipment.

And both groups talked — face to face.

The meeting was more than science fiction fantasy. Seventeen persons discussed urban evangelism strategy and its ramifications for Southern Baptist work in the Chicago area.

It cost them less than the price of a single round-trip airline ticket. The Atlanta-Chicago connection is \$210 per hour, approximately one-tenth of what it would cost to fly the Chicago contingent to Atlanta and house them overnight.

Instead, they were united by Picturephone Meeting Service, an audiovisual communication network linking 12 U.S. cities. Currently under an FCC-authorized market trial, PMS stations are equipped to videotape "calls." They also telecast charts and graphs and transmit copies of them to both ends of the connection.

But most importantly, callers see each other.

More than just voices, facial expressions and body language communicated thoughts and emotions as the groups discussed implications of NEST (National Evangelism Support Team) for Chicago Baptists. NEST combines the resources of local churches, national consultants and laity from across the nation to meet spiritual and physical needs.

During the hour-long conference, board and NEST leaders presented the basic thrust of the program. Chicago leaders listened and explained interpretations of Chicago's specific needs.

"We transcended the coldness of letters and distance of two-person phone calls," said Reid Hardin, the board's evangelism support director.

"Through spontaneous interaction and body language, we were able to lift our efforts to a relational basis," he added. "In so doing, we advanced our planning process. We're six months to a year ahead of where we would be without this video call."

Religious

Leader Group

Names Honorees

The Mississippi Religious Leadership Conference has announced its annual meeting and banquet plus the slated recipients of its awards for distinguished community and religious service.

The meeting and banquet is set for Feb. 7, 1980, at Galloway Memorial United Methodist Church in Jackson. The banquet meeting begins at 6:30 p.m.

Featured speaker will be Gov.-elect William Winter. Winter, who was slated to speak long before he was elected governor, will also be one of the three honorees. A Christian layman, Winter has been affiliated with the Conference since its founding in 1970.

The other two honorees will be John Perkins and Mrs. Jennie Ruth Crump. Perkins is founder and president of Voice of Calvary Ministries and is the author of "Let Justice Roll Down." Mrs. Crump of Meridian is active in Christian leadership in her community.

Chairman of the Mississippi Religious Leadership Conference is Rabbi Richard Bernholz. Executive director is W. P. Davis. For further information, phone Davis at 372-5372. He has tickets for the banquet which cost \$5 per person.

Hardin said the board evangelism division plans to initiate similar conferences with four or five other cities on the PMS circuit during 1980. The conferences probably will consist of three or four hour-long calls each.

"This is the most cost effective way to bridge a difficult communication gap between HMB personnel and Southern Baptists in the cities," said Dale Cross, board urban evangelism director. "It will save us trips to these areas, thus saving us time and money."

Everett Anthony, executive director of the Chicago association, said: "We'll be able to make maximum use of this resource when we learn to prepare strong agendas. Then we can budget time more precisely to make best use of this format."

"This is an outstanding breakthrough," he said. "We must utilize electronic advances such as this if we are to meet the needs of our cities."

Home Mission Board/National Evangelism Support Team than the price of one roundtrip airline ticket between Atlanta and Chicago. HMB/NEST personnel are Sanford Fitzsimmons, Chicago Baptist Association leaders via Picturephone Meeting. Caithier Settles, Reid Hardin, Dale Cross, Doyle Pennington, Leonard Hinton and Virginia Langdon. Don Rutledge Photo.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JANUARY 10, 1980

Volume CIII, Number 48

Firsthand Opinion

Tribunal on Shah May Be Needed to Free Hostages

By Norman Jameson
NEW YORK (BP) — An international tribunal to investigate charges of Iranian students against their deposed dictator may be the catalyst necessary to effect the release of Americans now held hostage at the embassy in Tehran, according to a Baptist with a firsthand perspective on the crisis.

John Walsh, a Southern Baptist home missionary and chaplain at Princeton University, was part of a seven-man fact-finding group of American religious leaders and Mideast affairs specialists just returned from two weeks in Iran. Jimmy Allen, immediate past Southern Baptist Convention president and newly elected president of the SBC Radio and Television Commission, also was part of the fact-finding group.

Aware of the probability they will be dismissed as amateurs and emotional religionists, the members of the group, while not condoning the students' action in seizing the hostages, appear convinced the students point out legitimate grievances.

The invitation of the Iranian charge d'affaires in Washington made it possible for the group to talk to top Iranian leaders in the two-month drama that began Nov. 4 when Iranian students seized the U.S. embassy and 63 Americans with it.

After their fact-finding trip which included an hour with the Ayatollah Khomeini on Christmas Day, five hours with the students holding Americans at the embassy, visits with the prime minister and foreign minister and appearances on Iranian television and radio, the group feels the

posture of Iranian principals has moved from "whether" the hostages will be released, to "when" they will be released.

Members of the group emphasized they spoke only as individuals and they disagreed among themselves as to the

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WMU Announces Annual Convention At Laurel

The 101st annual meeting of Mississippi Woman's Missionary Union is scheduled for March 17-19 at First Baptist Church, Laurel.

Presiding over the three-day convention will be Mrs. Robert Dent, president, of Holly Springs.

Sessions will convene on Monday evening, Tuesday morning, afternoon, and evening, and Wednesday morning.

Guest program personnel will include Mrs. Lee N. Allen, assistant to the executive director of WMU, SBC; Earl and Marjorie Kelly, of Jackson; W. L. Compere, of Newton; and R. L. and Beth Sigrest, music evangelists from Yazoo City.

Home missionaries and furloughing foreign missionaries will give testimonies of what the Lord is doing in their respective fields of service.

The WMU Convention is designed for everyone who is interested in missions. Especially invited are women, young women, and girls who are members of WMU organizations in Mississippi Baptist churches.

In addition to Mrs. Dent, officers of Mississippi Woman's Missionary Union are Mrs. Charles Tyler, Collins, vice-president; Mrs. A. B. Burt, Philadelphia, recording secretary; and Mrs. G. W. Smith, Louisville, associate recording secretary.

New Albany Village Satellite Injects Child Care Into Community

By Tim Nicholas
The real meaning of Christian child care hits a little closer to home to the folks at First Baptist Church, New Albany, than most other churches.

Since early 1972, the North Mississippi church has been engaged in a cooperative ministry with the Baptist Children's Village offering a satellite home for Village children.

The house on 235 Bankhead St. in New Albany is provided by the church, along with all utilities except telephone, and the Village provides all staff and supervision of the children there.

At the present time, eight children are living with the houseparents Charles (Bill) and Betty Johnson (known as Mama and Papa "J"). They owned a Western Auto store in Hazlehurst until the urge to get into some type of missionary work led them to apply for houseparenting with the Village.

They sold the store and their house in Hazlehurst, not leaving anything back home to retreat to "in case we didn't like it," said Bill. As they moved in three and a half years ago, one of the children asked if they were going to

stay. They said yes. The child responded, "That's what they all say." The third set of houseparents since the house opened eight years ago, the Jacksons make no bones about their intention to stay. "We're not saying it's been a bed of roses," cautioned Bill. But a visit to the house gives clear evidence that love is generously dished out along with the red beans and rice and other hearty meals the family shares together.

The Jacksons' bedroom is downstairs as are the four girls. The four boys live upstairs and their domain is not to be invaded by the girls — except for an occasional shower (the boys have the only one) when none of the boys are home.

So far, 15 children have lived at the house. The two sets of twins, Charlotte and Charlene and Willie and Fred, all in their teens, have been there since the opening. Doll, 9, Stephanie, 7, and Edgar, 5, plus "Cricket" have all come more recently.

Natural Atmosphere

Part of the rationale for such a facility, according to Village executive director, Paul Nunnery, is that it affords the children an opportunity to live in a more natural atmosphere than is possible in group, campus living.

The children at New Albany are freer to participate in community activities, have friends over to play ball in the wooded backyard, and participate in school programs. Cricket, a high school sophomore, recently earned top honors in state cross country competition winning the three mile event. Willie and Fred played on the New Albany High School football team which this past year was ranked seventh in the state. Several of the girls have been cheerleaders. Now Charlotte and Charlene work in the city library after school.

The house is operated as democratically as possible. They take turns helping with the housework. All clean their

(Continued on Page 2)



Little Edgar takes center stage in the entranceway to the Village's satellite house in New Albany. Village staffer Deane Rodgers is at right. Houseparent Betty Jackson is standing at left.

Students Offer Selves For Mission Work

By Linda Lawson
NASHVILLE, Tenn. (BP) — The end of the decade of the '70s at midnight, Dec. 31, found more than 500 Southern Baptist college students committing themselves to mission service during the closing session of the Student Conference on World Missions at the Grand Ole Opry House in Nashville.

As the commitment service ended, the 3,325 students who attended the five-day conference met in pairs to promise to pray for each other during the coming year and then walked in a procession to the Opryland Hotel singing "To the Ends of the Earth."

The conference, sponsored by National Student Ministries of the Baptist Sunday School Board in cooperation with the Home and Foreign Mission Boards, was held to acquaint students with short-term and career missions opportunities. More than 150 missionaries were on hand to discuss missions careers.

The call to missions service was sounded in the closing session by Keith Parks, whose tenure as executive director of the Foreign Mission Board began as the conference ended.

Parks said the message of Jesus Christ will not reach the whole world "until there is a generation of Christians who dare to get up on their crosses and die and allow God to do what he's been trying to do since the first century."

"It won't take many, but it will take all that the few have to give," Parks said, urging every student to make some form of commitment.

During the session 16 home and foreign missionaries were commissioned to service.

During the five-day meeting approximately a dozen special-interest conferences dealt with career opportunities for women in missions.

William G. Tanner, executive director-treasurer of the Home Mission Board, said: "Not all of the opportunities for women are as wide open as we would like for them to be, but if you are willing to go, and if you want to go, then the Home Mission Board will try to find the opportunity for you to go." Student concern over the Iranian crisis surfaced in a spontaneous rap session at which former missionary to Iran, George Braswell, called the Ayatollah Khomeini a "senile, embittered man with a persecution complex." Braswell, associate professor of church history and missions at Southeastern Baptist Theological Seminary, Wake Forest, N. C., taught comparative religions at the University of Tehran from 1967 to 1974.

From Brazil, a 23-member music group came to the conference because "we want people here to see the fruits of their investment of nearly 100 years in mission work in Brazil and we want them to be inspired to do more in their own churches," said missionary Roger Cole.

Student groups from Mexico and Australia as well as many international attending colleges and universities in the United States participated in the conference.

Jon Meek, director of missions for the Baptist State Convention of New York, told the students they should all consider themselves missionaries.

"All of you are called as missionaries. The question is not in terms of shall I go, but that I am already called. The question is not whether, but where," said Meek.

Record '79 Giving Comes Within A Hair Of Goal

Mississippi Baptists' record giving experience for 1979 missed the \$10 million budget for the year by only \$38,779. Total receipts for the year for missions causes were \$9,961,221, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This was a 13 percent increase over 1978, when total receipts were \$8,819,717, Kelly said. The 1979 gifts from the churches exceeded the 1978 gifts by \$1,141,504.

Kelly noted that the year's receipts were only \$38,779 short of the budget even though December ended on Monday, meaning that many churches were not able to get all of their final month's missions gifts into the Convention Board offices.

For December the total gifts were \$741,555. This was an increase of \$54,725 over December of 1978, or a gain of 8 percent.

"In a difficult time of rising prices and with a missions budget goal that was larger than ever before, Mississippi Baptists continued to demonstrate their concern for the spreading of the gospel," Kelly said. "The goal of witnessing to everyone in the world by the end of the century will demand the best that we have," he added. "Cooperative Program goals will continue to be high if we are to meet our challenge. In order to witness to a dying world, we must meet those goals. Mississippi Baptists have continually risen to such occasions."

Barrier Breaking Will Be Staff Conference Topic

Bruce Grubbs, a consultant in pastoral ministries for the Sunday School Board, will lead a staff relations conference, Jan. 21-22 in Jackson.

The conference, sponsored by the state convention board's Church Administration and Pastoral Ministries department, will meet at Jackson's Calvary Baptist

Church beginning at 1:30 p.m. on the 21st, concluding at 4 p.m. the next day.

Design of the conference is to offer help to church staffs in building strengths for team efforts, working through conflict, and understanding communication patterns.

Specific topics of sessions include "Barriers to Effective Staff Relations," "Discovering My Potential," and "Trust Betrayal and Trust Reinforcement."

A fee of \$20 per church will be charged for materials.



Grubbs

Brazilian Baptists Sign Up For Witness To 30 Million

By Bob Stanley
SAO PAULO, Brazil (BP) — Southern Baptist missionary Glendon D. Grober logged more than 80,000 miles in 1978 as he started promoting an evangelistic campaign as big as all Brazil.

In 1979 he quit keeping any kind of mileage record — the total was just getting too ridiculous, he said.

But the payoff for the country's second national evangelistic effort in 14 years will come in 1980. This is the year that Brazil's 450,000 Baptists have set aside for "doing the work of evangelism."

Throughout this sprawling giant of a country, as large as the United States if you exclude Alaska, church members are signing scrolls pledging to

share their testimony and a tract daily with someone who needs to know Jesus.

The goal is for one-fourth of Brazil's Baptists to share the gospel with one-fourth of Brazil's 120 million people in this one year.

Planners of this "Good News Brazil" effort believe it can generate a lifestyle of evangelism that will continue — and hopefully boost Brazilian Baptists to their goal of having 1 million church members by 1982, their centennial year.

Brazilians are hearing about the campaign in many ways: Pastor-evangelist Nilson Fanini, whose television programs reach millions on 74 stations throughout the country, is using six 30-second promotion spots prepared with the aid of Alan Compton, Southern Baptist Foreign Mission Board mass media representative for Latin America.

One shows John Leite, a leading Brazilian soccer player. He talks about the sport and then turns quickly to a testimony about his relationship to the Lord. It ends with the campaign slogan.

Grober and other campaign planners would like to put these on national television at prime time — but at \$15,000 a spot, this hasn't been possible with the funds available.

Up to this point, Brazilian Baptists have paid all the expenses of the campaign except for Grober's travel and part of the printing costs for the 30 million tracts that are being used in the daily witnessing.

Decade Makes Executive Changes Nearly Complete

NASHVILLE, Tenn. (BP) — 1979 brought America Kent State, Charles Manson's trial, the 747 jumbo jet, American bombing of Cambodia, failure of Apollo 13, the return of Muhammed Ali, and a ban on television cigarette advertising.

For the 11.4 million Southern Baptists observing their 125th anniversary as a convention, 1979 brought the recall of the Broadman Bible commentary on Genesis as part of a "conservative-liberal" confrontation at the Denver convention; an attempt in Denver to abolish the Christian Life Commission following a morality seminar it sponsored featuring a debate with Anson Mount against the Playboy philosophy; and the Home Mission Board appointment of a minister to hippies.

And 1979 introduced a decade that was to see virtually a complete roll-over in Southern Baptist Convention leadership. Only two agency heads in place Jan. 1, 1979 — Foy Valentine of the Christian Life Commission and Duke McCall, president of Southern Baptist Theological Seminary — will begin 1980 in the same office.

According to research in the decade's annual reports, the president or administrative executive has changed at least once in the 1970's in: 27 of 46 senior colleges; 17 of 19 SBC agencies; 26 of 34 state Baptist newspapers (including four founded in the '70s); four of the current 10 largest churches; and 21 of 34 state Baptist conventions (including three founded in the '70s). Three other state executive secretaries have announced retirements in 1980.

Seventy persons have been editors of state Baptist newspapers in the 1970s. That number includes some executive secretaries who acted as editors. Two editors — J. Marse Grant of North Carolina and C. R. Daley of Kentucky — headed their respective publications when the new year's bell rang for 1980.

The '70s launched the boldest missions statement in Southern Baptist history, Bold Mission Thrust, an unabashed plan to give everyone in the world a chance to hear and respond to the gospel of Jesus in this century.

Yet the chief executives in office when the goal was first articulated will, for the most part, no longer be in positions of leadership to push, pull and pray it through.

Baptist historian Robert Baker says history shows convention programs and goals will not be harmfully affected by changes in leadership. "No one is going to turn his back on Bold Mission Thrust," he says.

Baker, author of "The Southern Baptist Convention and Its People," points out, for instance, that the highly successful Cooperative Program plan of missions funding began in 1925, but the people who made it go did so in the '40s.

"The change of leadership will be a buttress to Bold Mission Thrust," Baker says. He feels the rapid turnover has brought a new creativity and that from its beginning, Bold Mission Thrust has meant "somebody stood on somebody's shoulders."

Not since the '50s has there been nearly so large a leadership turnover. With the change of all 10 of the current SBC agency heads at 1980, it's unlikely the '80s will be as active.

Christians Visiting China Warned To Lower Profiles

RICHMOND, Va. (BP) — Christians visiting mainland China should not be too zealous in their witnessing efforts, warns a Southern Baptist Foreign Mission Board official.

In a written report George H. Hays, secretary for east Asia, told of a Christian group invited to a banquet by a governmental arm designed to contain and control Protestant Christianity in China. Only one member of the group showed up at the banquet; the others were distributing tracts on the streets.

Whereas it is commendable that the group was taking advantage of an opportunity to witness, Hays said, their absence angered the hosts and he warned that this kind of behavior could make witnessing efforts more difficult for the next Christian group.

Although tourists' luggage is rarely opened, offering ample opportunity to take in Bibles and tracts, Hays cautioned that a "flood of Bibles and other Christian literature could prove to be counterproductive if the government decided too much was coming in," and he called for cooperation among Christian groups in this matter.

Caution is still the attitude among

many Christians in China, especially the older ones who fear the government is using a tactic to identify the Christians. Churches in at least seven cities are now open, but they are controlled by the government. Services are limited, preachers are designated, and although they are not told what to preach, it is obvious that government observers are present at all meetings, Hays' report said.

He believes that the Peking government has not had a change in philosophy but rather is changing strategies for pragmatic reasons, among them the possibility of receiving assistance and education in advanced technology, education, and agriculture from predominantly Christian countries.

"To open one or two churches in cities of 400,000 to 800,000 or more is window dressing at best," the report stated.

House churches, which flourish in some areas of China, are compared to the early New Testament churches where a building and trained clergy are not vital to a church's success. Some groups are experiencing more tolerance from officials and meet

rather openly. Roughly half of those attending in some areas are young people, many of them new converts, according to the report.

But most observers believe there still is no hope for Christian missionaries to return to China, the report said. However, Mandarin-speaking Christians, even former missionaries, could go as businessmen or educators.

Arabic-Greek Concordance Nears Printing

BEIRUT, Lebanon (BP) — Although Arabic has been used in Christian worship and theological study for about 1,000 years, there has never been an Arabic-Greek concordance for ministers, teachers and students — until now.

The new concordance of the Bible, in the final stages of production, will be distributed soon, reports Frances (Mrs. J. Wayne) Fuller, Southern Baptist missionary director of Baptist Publications, publisher of the concordance.

Mrs. Fuller says she expects to sell the book to pastors, priests, and

Pollard Cited By Time Magazine

Frank Pollard, pastor of Jackson's First Baptist Church, was featured in the Dec. 31 issue of Time magazine, as one of seven "star preachers" found by Time correspondents across the nation.

The article indicated it was not presuming these were necessarily the best seven, but that they are "at the very least proof that many splendid practitioners of the ancient art of preaching are still at large in the U.S."

The piece on Pollard the only Southern Baptist in the list was written by Jackson Daily News religion editor Art Tolston.

Others of the seven were E. V. Hill, pastor of Mt. Zion Missionary Baptist Church in Los Angeles (he spoke to last year's Mississippi Evangelism/Bible Conference at Meridian); David H. C. Read, pastor of Madison Avenue Presbyterian Church of New York; Edward W. Bauman, pastor of Foundry United Methodist Church, Washington, D.C.; Gardner C. Taylor, pastor of Concord Baptist Church of Christ, Brooklyn, N. Y.; Peter J. Gomes, pastor of Memorial Church at Harvard University; and Elam Davies, pastor of Fourth Presbyterian Church of Chicago.

Religious Broadcasters Honor Show

NASHVILLE, Tenn. (BP) — "At Home with the Bible," weekly Southern Baptist television program, will receive the National Religious Broadcasters award of merit for best Christian television program of the year.

The program, the second TV show to ever receive the NRB award of merit, began airing in October 1978. It is a joint production of the Southern Baptist Sunday School Board and the Radio and Television Commission.

The NRB will present the award at its annual convention in Washington, D.C., attended by representatives of the 900 member organizations which produce religious radio and television programs and operate religious stations.

In announcing the award, NRB executive director Ben Armstrong said, "Not only does 'At Home with the Bible' show superb quality technically but it is outstanding as an innovation in the field of religious broadcasting." Armstrong cited the board's home Bible correspondence course which is promoted on the program for "linking the viewer with the programmer in a vital two-way relationship."

Language Unit Offers Spanish Works

NASHVILLE, Tenn. (BP) — A new unit to produce language materials for use in churches will be activated Jan. 1, 1980, at the Southern Baptist Sunday School Board.

"El Interprete" and "El Interprete: Maestro," adult Sunday School periodicals in Spanish, will be transferred from the Sunday School department to the new unit, along with the editor, Tito Fafasuli. "La Fe Bautista," a church training periodical, will continue to be produced by the church training department.

The unit will initially produce only Spanish language materials but future plans call for development of products in other languages.

In addition to Fafasuli, the unit will include a supervisor, general field service consultant, manuscript assistant and a clerk typist all of whom will be bilingual with multi-ethnic experience in church, associational or state work.

Injects Child Care

(Continued from Page 1)

Newsbriefs In The World Of Religion



Greenville, S. C. (BP) — Furman University has received a three-year, \$500,000 challenge grant from the National Endowment for the Humanities. Furman must raise an additional \$1.5 million to receive the full grant. The final total of \$2 million will be utilized to upgrade and advance instruction in the humanities at Furman.

Wake Forest, N. C. (BP) — Two Raleigh businessmen have given Southeastern Baptist Theological Seminary \$350,000 toward the seminary's \$3.5 million capital and endowment funds campaign. They are Hubert Ledford and Seby Jones, both on the School's Development Council.

Stuttgart, West Germany (EP) — As part of the World Bible Aid program, 10,000 Bibles have been shipped from Mexico to Cuba. Half of them were transported to Havana in November on a plane belonging to Cuban Airlines, after the government of the Caribbean island had granted the Ecumenical Council of Churches in Cuba the necessary import permit. The Protestant Bible Society in Stuttgart reports that the other 5,000 Bibles were shipped later in November. United Bible Societies provided the Bibles, which are in a new ecumenical translation.

Denver (EP) — A Hare Krishna temple has sued a pentecostal Christian "truth squad" for harassing and attempting to discredit devotees who solicit donations at Stapleton International Airport here.

New York (EP) — The New York State Court of Appeals has unanimously dismissed a \$45 million libel suit filed by the Rev. Sun Myung Moon's Unification Church against The New York Times. The suit charged that the Times published articles on alleged ties between the church and the Korean Central Intelligence Agency which held the church up to "scorn, hatred and ridicule." The suit claimed that the articles, published in March 1978, caused "injury" to the church's reputation. In the decision which affirmed lower court rulings, the appeals court concluded that the Times articles were "as a matter of law, 'fair and true' accounts of intelligence reports."

St. Paul, Minn. (EP) — A spectacular new organ costing about \$500,000 has been installed at House of Hope Presbyterian Church here as a gift from two of its members, Sarah Maud and Robert Sivertsen.

Opportunities Await Women In Missions

By Dan Martin

NASHVILLE, Tenn. (BP) — For women, this is the most exciting time to be involved in missions, leaders at the Southern Baptist Student Conference on World Missions said.

"I can't think of a better time for women to be interested in and involved in missions. Doors are opening and women can write their own job descriptions," Laura Fry told young women during the national conference sponsored by the National Student Ministries department of the Baptist Sunday School Board.

Fry, a national consultant on evangelism with the Southern Baptist Home Mission Board, added, "God is working with the men of the convention to help them see ways in which women can be involved in missions efforts."

Times Have Changed

She said times have changed since she graduated from seminary, when one of her professors told her: "You are going to suffer for what God did to you. He made you a woman."

William G. Tanner, executive director-treasurer of the Home Mission Board, told the more than 3,000 students at the conference, "Not all of the opportunities are as wide open as we would like for them to be, but if you are willing to go, and if you want to go, then the Home Mission Board will try to find the opportunity for you to go."

From the Foreign Mission Board perspective, leaders say "opportunities are virtually limitless," both for married and single women.

Bill O'Brien, secretary for the board's department of denominational coordination, said: "We have traditionally had as many opportunities for women in missions as any vocational option in Southern Baptist life. We currently have more requests for women than at any time in recent years."

"Last year, we appointed people in 59 categories of work. There is hardly a category not open to women, and that includes everything from medical to church planting to field evangelism."

Lahoma Greenwood, a missionary to Guatemala, said though she went to Guatemala thinking she would spend most of her time in home and church,

she now writes children's literature in the Kechi language and takes people to the doctor and translates for them when they come to town.

Ordination Question

The mention of women's service in church-related vocations walk arm in arm with the question of ordination. Carolyn Weatherford, executive director of the Woman's Missionary Union, noted that ordination and being pastor of a Southern Baptist church are not options available to women.

Weatherford said the questions of ordination had not arisen as much in the 1979 conference as in earlier meetings, likely because Southern Baptists have done a better job of letting women know what opportunities are available to them. Opportunities now open to women, she said, include chaplaincy, church planting, day care centers, Christian social ministries, and a host of other jobs.

"I think part of the increased enrollment of women in seminary is because there is a desire on their part to be as well prepared as possible to be co-laborers with their future husbands who will be missionaries, pastors, evangelists, denomination leaders," Weatherford added. "They want to be as well prepared as possible, and I do not believe this is a demeaning situation for a woman."

Booneville Physician

Named To Board

William H. Preston, Jr., a specialist in obstetrics and gynecology from Booneville, Miss., was elected chairman of the Board of Trustees of Baptist Memorial Hospitals (Memphis) for the year 1980.

Preston has been a member of the hospital's Board of Trustees for eleven years and served as chairman of the Executive Committee of the Board during 1979.

Baptist Memorial Hospital is owned by the Baptist state conventions of Arkansas, Mississippi and Tennessee.

Allen To Appear

Baptist College President Changes Faith Articles

By Toby Druin
DALLAS (BP) — Dallas Baptist College President W. Marvin Watson says that all but about a dozen of the 128 faculty and staff of the institution have signed a new "Articles of Faith" required of them. He stopped short of saying those who have not would be fired or their contracts not renewed if they do not sign.

The "Articles of Faith" were approved Nov. 15 by the college trustees who required they be signed by all faculty and staff.

The college announced at the time that the trustees had approved the statement of Baptist Faith and Message, adopted in 1963 by the Southern Baptist Convention.

However, it was later revealed two changes were made in the 1963 statement, the first in the portion on the Scriptures and the second on the nature of man.

In the Scriptures portion a sentence was added that states, "We believe in the Scriptures of both the Old and New Testament as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life."

In the portion on man a sentence was added stating, "By this statement we affirm our belief that man was created by a direct act of God in His image, not from previously existing creatures, and that all of mankind sinned in Adam and Eve, the historical parents of the entire human race."

Watson said that he had drafted the changes himself and that none of the 29 trustees present for the Nov. 15 meeting had objected.

Several of the faculty members, however, have voiced objections and seven still had not signed as of mid-December, and six other faculty or staff members had made changes in it or called attention to the changes before signing.

Watson noted most questions about

the changes had pointed at the word "verbally" and said that he did not mean the word to imply persons signing the statement must believe in a mechanical dictation theory of biblical inspiration. To him, the word "verbally" means "correct," he said.

The president said he believes his changes give the 1963 statement the meaning Southern Baptists really intended when they originally adopted it. The convention has resisted repeated efforts to change it, however — the latest in Houston in June when the Scriptures portion was reaffirmed. The Texas Baptist Convention, meeting in Lubbock in November, overwhelmingly rejected an attempt to amend the Scriptures portion, while the Northwest Convention approved an amendment.

The Dallas Baptist College statement preface states any trustee, faculty or staff member "must sign" the articles and they also must pledge to teach and practice in that context.

Watson said that if any persons refuse to sign the statement that he will "visit with them." He said that everything he has done at the college since assuming the presidency Sept. 1 has been done with "prayer, meditation and consultation, and I am still going down that road. . . Just to draw a great big painting and say these are the end results of this action (if they still refuse to sign), well I have not done that

on anything and would rather not do it here."

He said the purpose of the statement, which will be published in the college catalog, is to say to students, their parents and to prospective donors to the college, that "on this hill, in this place, we believe the Scriptures are correct."

One result of the requirement of signing the document is that more than \$70,000 in tuition grants for students at DBC have been withheld by state and federal authorities.

The suspended funds include state tuition equalization grants and matching student incentive grants from the federal government, both ordinarily paid to students with the school acting as disbursing agent.

College president Watson said he had not been aware of a 1974 ruling by the Texas attorney general which resulted from a suit by a Jewish woman seeking a job as a librarian at Houston Baptist University. The ruling said, "An institution requiring an employee to adhere to a particular religious belief would be ineligible to participate" in the grants.

The question in the state's action is not the articles of faith per se," said Watson, "it's whether we have to let anybody and everybody represent us in our institutions. Does the state have the right to make that kind of decision?"

Tribunal On Shah Needed?

(Continued from Page 1)

position they should take upon their return to the U.S. All were cautious to avoid saying anything that could be construed as an attempt to intrude improperly into the negotiations for the hostages' release.

Pending contact from official

negotiators with the Iranians, members of the group would only indicate that they made progress in opening new avenues of understanding between the two countries.

The United States, they said, has not begun to negotiate in a manner it can expect will gain release of the hostages because until now, Americans haven't understood the decision-making process now at work in Iran.

Allen said the decisions are made in something like a tribal council meeting in which advisors bring information to the Ayatollah Khomeini, discuss it, and reach a mutual decision. Advice from the Ayatollah has the weight of law, however, because of the high regard Iranians have of him as a religious leader.

Although members of the group felt a great part of their success in getting to see the principals in Iran was due to the respect Iranians have for religious leaders, they said they also found themselves handicapped by the Islamic perception of Christianity as personified by the office of the Roman Catholic pope.

The rich trappings of that office are seen as a barrier to empathy for the poor, and the majority of Iranians are desperately poor. In contrast, Khomeini owns nothing but his clothes and he lives as a guest in the house of another family in Qom.

Dave Miller of CBS news in Teheran told the Baptist Record by phone that the Ayatollah is in a way like the pope as an extremely important spiritual leader, but that "he doesn't own any of those things (the trappings). He is an austere man and lives in a very modest way," said Miller.

Allen said Iranians didn't argue that their actions in taking American hostages were legal. But they felt it was action to achieve a just end and "they were amazed at how exercised we were" over the matter.

They couldn't understand, according to Allen, the American failure to empathize with the pain suffered by thousands of Iranians at the hands of

Growth Consciousness Aim Of Meets

To motivate and activate a growth spirit and to provide basic fundamentals in better Bible teaching, 32 Sunday School Teaching/Growth Conferences have been scheduled January through June.

Conferences scheduled through the month of January are: January 21, First Baptist Church, Pascagoula; January 22, First Baptist Church, Biloxi and January 24, First Baptist Church, Piquette.

Each conference will begin at 7 p.m. and conclude at 9:30 p.m. At 7 p.m. a general session in the church auditorium will be conducted on Sunday School growth and is for all Sunday School officers and teachers.

Conferences on better Bible teaching will follow by age groups: Adult, Youth, Children and Preschool. Two General Officers conferences will be provided: (1) For Sunday School Directors; (2) For Pastors, other church staff and Directors of Missions.

Pastors and Sunday School Directors are urged to enlist all Sunday School workers and attend the most convenient conference.

Pusan, Korea — Southern Baptist missionary Charles W. Wiggs recently received a citation from the president of the Republic of Korea and the Order of Civil Merit Medal, the highest award presented to civilians in Korea.

Savak, the secret police who, according to Iranian claims, tortured and killed tens of thousands of their own countrymen.

After a Christmas Day message to Khomeini, during which Allen emphasized the common respect of Islam and Christianity for Jesus and Jesus' love of freedom and regard for human rights, Khomeini questioned their true commitment to human rights.

"Where have you been all these years?" Walsh quoted Khomeini as asking the group. "You who are followers of the Christ who gave his life for freedom, what have you been doing for the poor, the oppressed in South Africa, and the blacks in your own nation? What have you done for us?"

Allen felt the group's visit began to establish a credibility for human concerns where the students thought the U.S. had none. The group did not see the hostages, but Allen pointed out that the students have as much at stake in keeping the hostages alive as Americans do. A single death would discredit both them and Islam, of which Allen and Walsh say the students are staunch defenders and to which they're extremely devoted.

While there is increasing doubt in America that those holding the hostages are indeed students, Allen said the students they talked to are dedicated Muslims and are extremely anti-Marxist. The students denied that there are Palestine Liberation Organization elements among them at the embassy.

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Thursday, January 10, 1980

BAPTIST RECORD PAGE 3

Seminary Enrollment Begins New Increases

By Norman Jameson
NASHVILLE, Tenn. (BP) — After a year of virtual zero growth in 1978, fall enrollment in 1979 in all degree and non-degree programs at the six Southern Baptist theological seminaries rose 308 students, to 9,252, a growth rate of 3.8 percent.

The growth in degree-granting programs, figuring only full-time equivalents, rose 3.4 percent, to 8,706, according to statistics of the Association of Theological Schools (ATS).

The educational outreach of Southern Baptist seminaries is more than doubled through their cooperative Seminary Extension Department in Nashville. In the 1978-79 school year, it coordinated diploma course work for 10,505 students in home study and in 363 centers in the U.S., West Germany and England. Seminary Extension enrollment is compiled separately from the enrollments in the six Southern Baptist seminaries.

Golden Gate Baptist Theological Seminary in Mill Valley, Calif., showed the largest percentage increase in a comparison of enrollment figures produced by the seminaries. Enrollment at the westernmost seminary increased by 93 students to 556. That total, a 16.7 percent increase, includes 96 in a diploma program.

New Orleans Baptist Theological Seminary showed the largest numerical increase with 97. That increase pushed the school's enrollment to 1,242 including 62 in a diploma program, up 7.8 percent.

Marvin Taylor, statistician for ATS, said 193 reporting seminaries in the United States and Canada showed a growth rate of 4.2 percent. Enrollment

at Southern Baptist seminaries accounted for 18 percent of the 48,433 students counted by ATS.

Fuller Theological Seminary in Pasadena, Calif., with increased emphasis on extension centers, became the second largest seminary in the United States with 2,394 students, taking over the spot long held by Southern Baptist Theological Seminary, Louisville, Ky.

Southern's enrollment decreased for the second year in a row, dropping 2.6 percent to 2,170 in all programs, including 162 in Boyce Bible School, 30 in diploma courses and 156 non-credit students.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, continues to be the largest seminary in the United States; and likely the world, with enrollment of 3,564, including 151 diploma students.

Although Taylor wasn't positive because ATS doesn't gather statistics worldwide, he believes the largest five seminaries in the United States — four of which are Southern Baptist — are also the largest in the world.

New Orleans Seminary is the fourth largest, after Southern, and is followed by Southeastern Baptist Theological Seminary, Wake Forest, N. C., with enrollment of 1,215.

Midwestern Baptist Theological Seminary, Kansas City, Mo., increased 2.4 percent to 505 students, including 46 students enrolled in the School of Christian Training, a non-degree program.

Females accounted for 1,660 or 18 percent of the total enrollment in the Southern Baptist seminaries.

Adult Leaders Will Hear Beau Colle In Hattiesburg

Beau Colle, Louisiana Baptist Sunday School Department director, will be a conference leader during the Adult Leadership Seminar planned by the Mississippi Baptist Sunday School Department to be held at First Church, Hattiesburg, Feb. 1.

Colle, a native Mississippian, was born in Pascagoula and attended the Pascagoula public schools where he was active in sports. He received a B.A. from Louisiana State University. While at Louisiana State University, he lettered in football and played in three major bowls; Sugar, Bluebonnet and Cotton.

After graduating from New Orleans Baptist Seminary, he served in churches in Louisiana and Texas before going to Greenwood's First Church where he was minister of education for three years. In 1973, he went to the Louisiana Baptist Convention.

Colle will lead a special conference for those leading adults; adult staff members, department directors, adult coordinators, and other church staff members.

A similar conference for those who teach adults will be led by Miss Hazel Rodgers from the Texas Sunday School Department.

James Rennell of the Minnesota/Wisconsin Baptist Fellowship will lead a conference for those involved in

reaching adults — department and class outreach leaders, and adult class leaders.

The seminar will begin with a banquet at 6:30 p.m., Feb. 1. Reservations should be made through the Mississippi Baptist Sunday School Department, Box 530, Jackson, MS 39205. The meal will be served for \$4.00.

Human Relations Seminar Place Is Changed

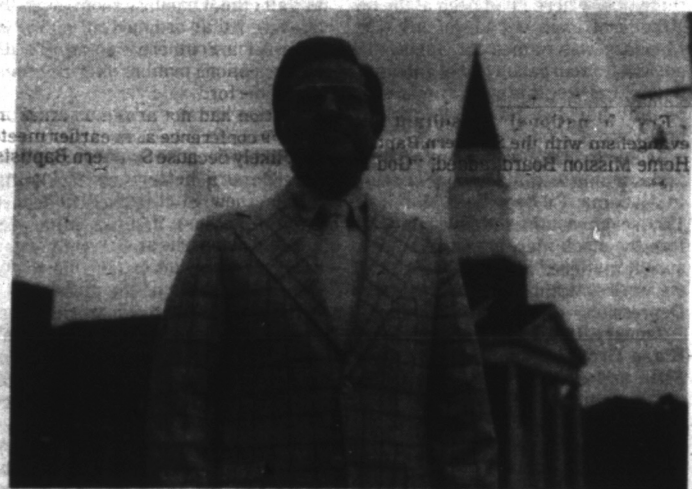
The night meeting of the Human Relations Seminar on Jan. 15, formerly scheduled at the new seminary building, will be held at the old Mississippi Baptist Seminary location on Highway 49 South (3672 Delta Drive) at 7 p.m.

The change is being made because the new building will not be ready for occupancy by that date.

The other meetings will be held as previously announced: Jan. 14, Copiah-Lincoln Junior College, Brookhaven, 10 a.m.; Jan. 15, Baptist Building, Jackson, 10 a.m.; Jan. 16, First Church, Starkville, 10 a.m.; and June 17, Baptist Student Center, Delta Junior College, Moorhead, 10 a.m.

The Human Relations Seminars are annually co-sponsored by the Christian Action Commission and the Mississippi Baptist Seminary.

Upon This Rock



East Heights Church in Tupelo, under the leadership of Pastor Charles Steele, entered into a Church Building Fund Campaign last summer and brought it to a successful conclusion in November. The three monetary goals were \$100,000; \$125,000 and \$150,000. They reached the hallelujah goal of \$150,000 and the building is now in the process of construction.

Mr. Steele and members of the Steering Committee have been high in their praise of the campaign. They have pointed out the spiritual as well as the financial dimensions of the blessings derived from it.

Clarence H. Cutrell was the consultant provided for the church by the Mississippi Baptist Convention Board. This is a ministry of the Cooperative Program.

Mississippi Baptist Activities

Sun., Jan. 13 —Witness Commitment Day (EVAN Emphasis)
Sun. Jan. 13-20 —Deacon Emphasis Week (CAPM)
Mon., Jan. 14-17 —Human Relations Seminars (CAC)
14 —Co-Lin Jr. College, Brookhaven, Baptist Student Center, 10:00-12:30
15 —Baptist Building, Jackson, 10:00-12:00, Noon
15 —Mississippi Baptist Seminary, Jackson, 7:00-9:00 p.m.
16 —FBC, Starkville, 10:00-12:30
17 —Miss. Delta Jr. College, Moorhead, Baptist Student Center, 10:00-12:30

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Anti-gambling education . . .

Laxity may bring unwanted condition

Through a resolution adopted by the Mississippi Baptist Convention in November, Mississippi Baptists are being urged to give attention during January to the problems of gambling. The resolution encouraged the churches to observe an anti-gambling education emphasis sometime during January and suggested that it be on Jan. 13 if possible.

The resolution suggested further that Mississippi Baptists, as citizens, "oppose the legalization of gambling in any form and communicate our attitudes to our elected officials at all levels of state government."

The timing of the anti-gambling emphasis is to coincide with the beginning of the new legislative session. It got under way this week. If the session runs true to form, there will be legislation introduced during the session that will seek to legalize gambling in Mississippi.

The weakest argument for the legalization of gambling will be that people are doing it anyway, so why not make it legal. People are also stealing and murdering other people. Nobody is suggesting that we legalize robbery and murder.

Another argument will be that pari-mutuel gambling is legal in Alabama and in Louisiana, and Mississippians can go there easily enough; so why not keep them at home to gamble. The answer is to keep those gambling places out of state and let the people go there who want to. All of the problems that follow around after gambling as if they were being pulled by a string will stay in those neighboring states, and we won't have to put up with them.

Mississippi is a prime target for the argument for gambling, for our per capita income is just about the lowest in the nation. Gambling claims to offer

something for nothing. It is a cruel hoax. Gambling is most attractive to those who need the money the most and thus can least afford to lose it. And yet the entire gambling enterprise is based on the conclusion that the customer is going to wind up on the losing end of the transaction. The only sure winner is the establishment. The "house" gets a certain percentage regardless of the outcome. That simply means that more people have to lose than can be allowed to win.

The fact that the state would expect to gain some tax revenue off of the establishment is another indication that there must be more losses than wins. And for a state to seek to gain some of its tax revenue from the misery of its citizens is a sorry situation indeed.

The resolution adopted by the convention points out that the Bible demands love of God and neighbor while gambling contradicts such love; God's

Word condemns covetousness and materialism which is at the heart of the gambling process; the Bible repudiates theft while gambling is theft by mutual consent; God's Word encourages honest work while gambling encourages an attitude of something for nothing; the Bible demands stewardship of life as well as possessions while gambling rejects the concept of stewardship; and God's Word demands the worship of God alone and the recognition of His sovereignty while gambling is the worship of luck.

This is not a time for complacency. The time is now for anti-gambling education. Our people will be informed and will be able to consult with their legislators more intelligently.

We do not have gambling now and do not want it. A little laxity shown on the part of Baptists, however, and we might find ourselves living with it.



Faces And Places

By Anne Washburn McWilliams

Five Decades

The pastor of the little Baptist chapel at Outwood Common in England retired last September at age 99. "I didn't want to go through another cold winter here," Tom Killick said. But he didn't retire altogether. He moved to New Malden, where he plans to stay busy talking to women's groups.

Now how in the world did he keep going strong to 99? I've lived only a half century (yes, I confess) and already my bones are beginning to creak. If I expect to approach his record, I'd better work a lot harder on my annual resolutions to cut out the candy and coffee and to walk a daily mile.

New Year's Eve, as W. D. and I listened to "Auld Lang Syne," I tried to remember where I had been at the beginning of each decade of my life. (January was named for Janus, the ancient Roman pagan god of gates and doors and beginnings. Janus supposedly had two faces, one looking backward and one forward.) In January, 1930, I was ten months old and learning to walk, in a farm house in Alabama. I'd been born March 22, 1929, seven months and seven days before the stock market crash, but I'm sure it mattered little to me then that we were entering something called a Depression.

January, 1940, I was in sixth grade at Ridge Grove, a small rural school. Fifth and sixth grades were in the same room, and Miss Blanche Owen was our teacher. (She was one of the best teachers I ever had.) That January was unusually cold, and I was glad my desk was near the wood burning heater sheathed in its protective metal jacket. Hitler was setting the stage for World War II, but I was more interested in reading about the New York World's Fair.

One day that January I learned to sympathize with lepers. All day all the students walked wide circles around me. No one would come near me, or talk to me. If I started toward anyone, he or she would turn away in alarm. Miss Blanche finally noticed my distress and asked the others for an explanation. "Scarlet fever," they said.

My sister Betty was very sick. At first the doctor said she had scarlet fever; then he changed his diagnosis. But a couple of my cousins had whispered on the school bus, "Scarlet fever!" Because of the false rumor, I suffered enough that day to make me remember it 40 years.

In January, 1950, I was a senior at

Judson, Baptist college for women. It was time for final exams for first semester when I had to go to the hospital for major surgery. I worried, afraid I could not graduate that year, for my tuition depended partly on my work scholarship, and I would not be able to work for many weeks. Then I found out about the goodness of people and about the meaning of Christian friendship. The 34 other girls in my class took turns working for me in the dining hall, for three months. I graduated with them that May.

In January, 1960, I had been married five years and we were living at 3556 North Hines Street in south Jackson. As GA director at Daniel Memorial Church, I held a spend-the-night party at my tiny house. Girls formed a wall to wall carpet in every room, even the kitchen. As we laughed all night, we did not know we were entering a decade of assassinations and riots and Vietnam war.

January, 1970, I was struggling to meet a deadline for a curriculum writing assignment for a children's Sunday School quarterly. In the Baptist Building chapel I listened to department directors discuss plans for "Shaping the Seventies." Only a few months before, I'd watch (via television) a man walk on the moon.

The 1980's will bring world crises and personal crises, but they won't make me love life any less. If I live to be 99 or 51, I sincerely hope that I will not thoughtlessly squander one precious minute of any day.

Not long ago I found a letter that Daddy wrote me one January in the 1950's. I share his philosophy with you: "Everything is so sloppy here. All the wood wet. I can't even walk across the fields without miring down. It has rained here 17 days out of 19 this year. So you see I don't work very hard as I can't get out to do anything. The dogs went with me to the barn tonight and they had to walk a plank like I did to get in. Well, tomorrow is Monday and starts another week of the same old rounds, as I suppose you have found out by this time. But that all goes along with life. It will quit raining one of these days and the sun will shine again. Then everything will be okay."

Every sermon should have a text. It is good for laymen, on returning home from the church, to have some words of Jesus or Paul in their hearts, even if they return home with nothing else. — Albert Schweitzer

God's foreign policy . . .

Faith overcomes the world

Feelings throughout the world seem to be as tense at this point in history as they have ever been. Very likely, not too many years ago the United States would have been involved in some sort of military action by this time, if not a full-scale war.

We are not at war yet, and for this we must be grateful. Hopefully, we will not become involved in any kind of military action.

Where is the line that separates patience from action? How far can self-discipline stretch before it gives way to frustration and frenzy? Who knows?

What is known at this time is that the captives in Iran are still alive. We are engaged in a new type of foreign policy for the United States. Before we have always told those we thought were engaged in offensive actions, "Quit picking on our friends, or we'll come over and straighten things out."

But we are not the only big boys on the block. And such drastic action may not always have been wise anyway. So what do we do about it? There are no easy answers.

For the past number of years the members of the Christian community of the United States generally have not given a great deal of thought to our government except to complain about the direction things have gone. Perhaps the conditions we are facing today has shocked us into being more interested in our nation's affairs.

The very minimum of interest and the point at which involvement starts is prayer. If ever our nation and its leaders need the prayer support of the nation's Christian population, it is now. To fail to provide this support would be sinful.

Regardless of what the Russians are doing in Afghanistan, and regardless of the fact that some of our citizens are being held captive by an unreasonable

group in Iran, our God is more powerful in the wink of an eye than all of those forces would be until the end of the age.

We don't know all of the answers. We are not expected to know them. We are expected to exercise faith. And we are supposed to show evidence of our faith in bowing before the author of that faith and the creator of the universe.

Hezekiah didn't know what the Lord was going to do to Sennacherib. In II Kings 19:19 Hezekiah simply laid the matter before the Lord and said, "Now therefore, O Lord our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou are the Lord God, even thou only."

The Lord was specific. He said of the impudent Assyrian king, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose and my bridle in thy lips, and I will turn thee

back by the way by which thou camest."

The Lord told Hezekiah that Sennacherib would not "come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it." The Lord added, "By the way that he came, by the same shall he return."

Then the Scriptures tell us, "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

He is the same Lord today. The nations of our world will recognize Him if we will exercise such a faith as Hezekiah had.

Surely such faith is needed at this time, for we desperately need the wisdom and the strength that can come only from the Lord.

Guest Opinion

I have investigated those professors

By Thomas J. Delaughter
Professor Emeritus
New Orleans Baptist Theological Seminary

This article is not an answer as such to things which happened in recent pre-convention and the 1979 Southern Baptist Convention, which was held in Houston. It came, however, as a result of those meetings and is the expression of deep feelings and thoughts which I have had regarding seminary professors for almost a half century.

I have investigated Seminary professors, especially those of New Orleans Seminary since the fall of 1932. This investigation has been made along four lines.

The first has been made as a student. I sat in class rooms and seminar sessions, where I listened to lectures, felt the impact of personality, and sensed a compassionate heart and the desire of professors to stimulate and motivate students to learn to love the Word of God and to love to learn it. I did not always agree with my professors, but I listened to them and learned from them.

I have learned in the passing of time that my disagreements generally were out of ignorance or prejudice on my part. I never knew a professor or a colleague who did not believe the Bible to be the inspired word of God. They believed the Bible, including what it

said about inspiration experienced by "holy men of old."

These men and women were and are people of God. Hear their testimony of early home influences—a church, oft times rural; a pastor; deacons; and teachers in the Sunday School who had an influence on their lives that eventuated in their accepting Christ as their Saviour and Lord and answering the call to special service. Read what some have written about their Christian faith and their call to the ministry. Talk with those whom you know and you will be blessed and caused to rejoice that such people have taught and are teaching in our seminaries. Know their prayer life, hear them preach, and see the demonstration of the power of God in their lives and you will rejoice more.

Professors who teach in the biblical division continue to read, examine, and exegese the Hebrew and Greek texts of the Scriptures.

In the last year of his 36 years of teaching at one of our seminaries, a professor, with trembling finger, pointed to a verse in the prophecy of

Isaiah and exclaimed, "In all of my years of study and teaching this is the first time I have seen this great truth." This illustrates how indefatigable are the labors of these men and their endless search of the Scriptures to discern their true teaching.

A student who had finished his work at one of our seminaries wrote to his former professor, "Time and time again I marvelled at how you continued to work on your notes . . . perhaps the greatest contribution you have made in my life has been in the area of interpretation of Scripture. I saw and breathed in your own great respect for the activities of God among men and for the ways that these holy traditions have come down to us." This testimony could be given by multiplied thousands of students regarding their seminary professors.

My second sphere of investigation of seminary professors was when I served as a trustee. Here I saw a dimension and a dedication which I had not known as a student. In this relationship I sensed an uncommon desire among faculty members to serve the

Lord, to be true to what we believe as set forth in the doctrinal propositions or articles of belief formulated by the Seminary, and by the convention. When different phases of the seminary life were studied by the trustees, including doctrinal beliefs, missions, and evangelism, building programs, and the financial structure, professors were cooperative and thoroughly dedicated. It was as a trustee that I learned of the seminary professors' salaries and other benefits. I joined with others in seeking to get raises in salaries and benefits. It was not until I joined the faculty, however, that I realized that I had not been as diligent in these matters as I should have been. House rent, utilities, car expenses, and social security had to be paid out of my salary, which was considerably less than I received as a pastor.

My trustee experiences caused me to know that the professors stayed by the staff because of the call of God, dedication to teaching, and an unwillingness to consider anything else, including a lucrative pastorate, unless

(Continued on Page 5)

Tribute to Preachers

"People are prone to place preachers on pedestals." What is a preacher? A preacher is a special human being who comes in all shapes, sizes, ages, and denominations. He is a man, made in God's own image, a little lower than the angels.

He is as special as the flight of the eagle, whisper of the breeze, rippling of the brook, dancing of the sunbeam and the trail of the rambling rose.

A preacher is engulfed by priceless gems, namely: a winning smile, understanding eyes, attentive ears, musical voice, a touch of the heavenly gift, and an angelic personality.

He possesses the gifts of Solomon's wisdom, David's courage, Job's patience, Abraham's faith and Paul's love. He is a precious treasure as a great Christian guide, marvelous counselor, wonderful shepherd, and cherished friend.

He has a heart big enough to love the whole world. He opens Heaven with his prayers and sermons, flooding the earth with the love of God, rejoicing with the repenting sinner, unashamed of the tears of pearls that fall. He looks beyond each fault to Calvary and sees

beyond the grave to victory.

He can turn the thorns of life into stepping stones for tomorrow, paint a silver lining on every cloud, replace a shadow with sunshine, and make the sunset of life an interesting journey into the dawn of eternity.

He is Biblically sound, empowered with mental stability, slow to anger, not moved by praise of people, nor by their ridicule, no practice of deceit, a good example of salvation, practicing everything the gospel represents.

A preacher is only human, which renders him slightly imperfect. He cannot perform the impossible, nor is he free from temptation and problems. He is not immune to heartaches and pain, and can feel the pangs of discouragement and disappointments. He even has a touch of fear and frustration, and sometimes fails to have an answer for every question.

He is a beautiful orchid among a world of roses. He represents God's love and saving grace, and is a symbol of Christianity, evangelism, and pastoralism.

Altho' people are prone to place preachers on pedestals, people are also pleased to place preachers in prayer.

Letters To The Editor

(This tribute was inspired by my pastor, "Brother Bill" of First Baptist Church, Tupelo.)

Alma Lee Isbell
Amory, MS

Missions Expenditures

Editor: There needs to be a change in the way our Cooperative Program money is spent.

Many of your readers may be unaware of how it is spent. Until recently, I thought most of it went to the Foreign Mission Board and the Home Mission Board, but actually only about 23 percent gets to these missions from Mississippi church CP money.

A local church sends its CP money to the state convention. The state convention keeps 67 percent, and sends the rest to the Southern Baptist Convention. The SBC gives 48 percent of its receipts to the Foreign Mission Board, 20 percent to the Home Mission Board, and the rest goes to all other SBC causes.

The problem is at the state level. The state convention sends only 33 percent to the SBC compared to other deep South states like Georgia (50%),

Florida (47%), and Arkansas (41%). Two struggling pioneer states send more than we: Illinois (41%) and Ohio (37%).

The state spends its money on good programs, but we must realize that the greatest needs are on the mission fields. I encourage other Mississippi Baptists to write in support of holding down state expenditures and setting a goal of increasing the money we send to the SBC by one per cent every year until 2000. This could be our greatest contribution to Bold Mission Thrust.

Bob Rogers
Clinton

You are to be commended for your interest in missions expenditures. This subject should be of vital interest to all Baptists. In answering your letter there are three factors that need to be recognized.

First, different states go about building their budgets in different ways, so that what one might call a 45 per cent item from Southern Baptist causes another might call a 30 per cent item. Some take out certain expenses before establishing the SBC percentage. Others compute the percentage on their total income.

Second, the Mississippi percentage to SBC causes is increasing year by year. In 1976 it was 30 per cent. In 1980 it will be 33 per cent. The plan is for the percentage to continue to rise.

Third, some of the states which show the highest percentages going to SBC causes either have no institutions of higher education or take out their Christian education designations before the SBC percentage is computed. Others adjust in other ways. Mississippi Baptists are proud to be able to help finance the Christian education of so many fine young people. And while the amount so designated is not a large portion of the budgets of the colleges, it is a sizeable part of the convention budget. If the \$2,200,000 to be set aside for Christian education were added to the \$3,720,677 to go to SBC causes, the total would be 53 per cent of the \$11,247,000 budget. Our colleges are vital, and they need all of the financial assistance they can get in these days of unwieldy inflation.

Thank you for your letter. — Editor

The Bible. A glory gilds the sacred page, majestic like the sun. — William Cowper

The Baptist Record
(ISSN 0005-0778)
418 Mississippi Street
Jackson, Miss. 39201

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Official Journal of
The Mississippi Baptist Convention

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The Baptist Building
Box 226, Jackson, Miss. 39201

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Subscription \$2.00 a year (includes 12 issues)
Subscriptions should be sent to Editor, Baptist
Record, Box 226, Jackson, Miss. 39201



Mississippians Get Seminary Degrees

Mississippians who received the Master of Divinity degree in winter graduation exercises Dec. 15 at New Orleans Seminary included: David L. Brooks, Port Gibson; Millard Lee Caulder, Charleston, pastor of Linn Church, Doddsville; Richard L. Frees, Biloxi, pastor of East Howard Church, Biloxi; Martin Hayden, Laurel, pastor of Pleasant Home Church, Laurel; Jerry T. Hood, Ellisville, pastor of Bedico Church, Ponchatoula, La.; Thomas Reginald Jackson, Gloster, pastor of Red Oak Church, Livingston, La.; Gary Alan Knapp, Jackson, pastor of Knox Church, Tylertown; Hubie James Nelson, Jackson; Russell E. Reid, Tutwiler, pastor of Liberty Church, Napa, La.

Jerry Jerome Measells, of Morton, received the Master of Divinity degree. He is pastor of Rock Bluff Church.

Mississippians who received the Master of Religious Education degree during winter exercises at New Orleans Seminary were: James Elvin Lowe, Picayune; Jimmy Dale Sartain, Water Valley, minister of education at Woodlawn, Vicksburg; Billy Ray Therrell, Harrisville, pastor of Mt. Olive Church, Smithdale; Bruce Lavell Worrell, Jr., Ackerman, minister of education at Ebenezer Church, Hammond, La.

Mississippians earning the Master of Church Music degree included Randall Lynn Grim, Brookhaven, minister of music at Prentiss Church; James Edward McEachern, Jr., Jackson, minister of music at Hillcrest Church, Franklinton, La.; Gregory Harold Massey, Meridian, called as minister of music, Emmanuel, Grenada; David Prevost, Hazlehurst, minister of music and education at First Church, Canton.

Other degrees presented to Mississippians included: Jerry D. Doggett, Quitman, diploma in pastoral ministry, pastor of West Shady Grove Church, Waynesboro; Jimmy Houston, Brookhaven, diploma in pastoral ministry, pastor of Pearlhaven Church, Brookhaven; Buel B. Patton, Jr., Meridian, diploma in pastoral ministry, pastor of First Church, Stonewall; Johnny M. Williams, McComb, diploma in pastoral ministry, pastor of Montgomery Church, Summit; Marguerite (Peggy) Berry, Greenwood, diploma in religious education ministry (she and her husband, Gordon Berry, plan to work as pioneer

missionaries in the Milwaukee area, with the Home Mission Board).

Other graduates serving in Mississippi, or who have family connections in Mississippi were Dale K. Esser, Billings, Montana, Master of Divinity, associate pastor/minister of education, Immanuel Church, Hattiesburg; Steven F. Echols, Austrell, Ga., Master of Divinity, pastor of Berwick Church, Liberty; Carl E. Hayes, Monticello, Ark., Master of Divinity, pastor of Corinth Church, Nicholson; Peter Wright Kendrick, Rome, Ga., Master of Divinity, pastor of Davant Baptist Mission, Davant, Miss.; Donnie G. Miller, Master of Divinity, Athens, Ala., pastor of Concord Church, McCall Creek; Bruce D. Fields, MRE, Ferriday, La., minister of church activities and youth, First Church, Canton; Johnny Charles Womack, Cedartown, Ga., diploma in pastoral ministry, supply pastor for New Zion Church, Liberty, Miss.

Fanchers On Mission In Guam And Philippines

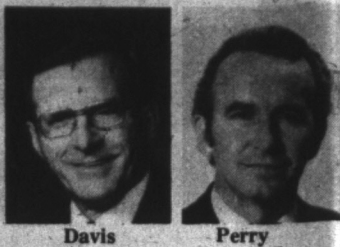
James and Wilda Fancher of Jackson are engaged in Bold Mission projects in the Orient in January. They left Dec. 26 for Guam, where he was to preach in a weekend revival.

In the Philippines, Fancher, full-time evangelist, was scheduled to bring the Lide-Walker Lectures at the Baptist seminary. At the Olivet Baptist Church in Honolulu, Hawaii, he will teach the Bible Study book on Ephesians.

The Fanchers plan to visit Mississippi missionaries — the Harry Rileys in Taiwan and the Charles Riles in Tokyo. They expect to return home around Feb. 15.

Mrs. Fancher, an office secretary in the state WMU department, is taking a brief leave from her job. Broadmoor Church, Jackson, where the two are members, is paying their airfare.

Princeton, N. J. (EP) — Some two-thirds (69 percent) of American families and single adults contributed to religious organizations in 1978, each giving an average \$239, according to a new Gallup Poll survey.



NEW ORLEANS — Seven Mississippi students received doctorates at New Orleans Seminary's winter commencement, Dec. 15. Pictured with Landrum P. Leavell, II, president of the seminary, are (L to R) DALE PATTERSON of Sumrall (Doctor of Ministry), pastor of Roseland Park Church, Picayune; NATHAN L. BARBER of Meridian (Doctor of Ministry), pastor of First Church, Bay St. Louis; PHIL SUMRALL of Laurel (Doctor of Theology), pastor, Flamingo Road Mission, Ft. Lauderdale, FL; KENNY LEE DIGBY of Fulton (Doctor of Ministry), pastor of Mt. Pleasant Church, Fulton; JAMES E. PARKER of West Point (Doctor of Ministry), pastor of First Church, Okolona; and HARVEY WEBB of Jackson (Doctor of Ministry), pastor of First Church, Boyle; and J. THOMAS DAVIS, Pontotoc, pastor of Camden Church, Camden, Ala. (Doctor of Ministry). HUEY DAVID PERRY, son of Mrs. E. L. Perry of Harrisville and native of Attala, Ala., received the Doctor of Ministry degree. He is associate director of the Chaplain's Division, Home Mission Board, Atlanta, Ga.



Left to right: Mrs. W. E. Corkern; Pastor Corkern, N. C. Ferguson, salesman for Hernando Ford, Inc.; W. I. Harris (in white suit), chairman of committee; R. E. Heimbach; and Charles Williams.

Hernando Marks Pastor's 20th Year With New Car

W. E. Corkern will soon complete his 20th year as pastor of the Hernando Church. In recognition of this, the church has presented him with a new car.

The church held its annual stewardship banquet in the National Guard Armory on Nov. 18, 1979, with a record attendance. On that night a surprised pastor and wife were called to the front and given the keys to a new 1979 Ford Granada.

During the years under Corkern's leadership the church has sponsored the Parkway Mission, which became

Guest Opinion

I Have Investigated . . .

(Continued from Page 4)

the bush burned bright and the will and way of God led in other directions. In this connection I marveled at the sacrificial spirit of professors in the dark, dismal, depression years. I knew some who taught with no guarantee of salary. They and their families had their meals in the dining room with the students. This was the only guarantee of financial support which they had.

As a trustee I learned that the faculty of the seminary knew that the trustees were charged by the convention to see that the affairs of the seminary were conducted in accord with the basic beliefs and purposes of the seminary as set forth by the convention and stated in the current issue of the seminary bulletin. The faculty demonstrated an uncommon trust in and respect for the trustees.

My third investigation of Seminary professors was in the category of church membership. When I was a pastor and later an interim pastor of churches in New Orleans, professors

of the seminary and their families were faithful, loyal, and supportive members of those churches. I considered any church to be blessed when it had among its membership a seminary professor. The professors whom I have known have been faithful in attendance, prayer, participation in active leadership, in some cases serving as deacons, and supportive in the financial programs of the churches, giving a tithe and more.

There was a sense of security which I felt as a pastor of a church when seminary professors were among its members. Their high purposes, doctrinal integrity, and commitment to the Lord's work gave the church direction, constraint, and restraint which were healthy and wholesome. On account of the presence of professors and their families in my congregation, I was challenged to study and preach on a level that I would not have had otherwise.

I considered the professors who held membership in our church as evangelists, teachers, interim pastors, and counsellors of other churches who in a sense were sent out by us. They provided ministry and leadership in the churches with no financial return from us, and in many cases altogether too little from the churches where they served.

In addition to the above ministry, seminary professors have led in the beginning of mission Sunday Schools and mission points which have become strong and influential churches. This kind of ministry in many instances has involved Saturday, Sunday, and part of Monday. It has taken the professor away from his family and required great strength and labors of love.

It would be interesting to know the number of churches which seminary professors have had a part in bringing into being either by direct leadership or by giving counsel to students who served in such capacities. I remember a little struggling church of four members which a seminary professor nurtured and served until it was strong enough to call a pastor. That church today is a forceful influence in a predominantly Roman Catholic town in south Louisiana.

In this connection it should be emphasized that seminary professors are loyal to the denomination. They work in the local associations, state conventions, and the Southern Baptist Convention. Their batting averages in these areas are worthy of consideration.

A fourth area of investigation of seminary professors was as a professor, a colleague on the faculty. In this relationship I was able to look at professors at close range and through the eyes of a professor. Here I was on the inside. It was in this experience that I learned that teaching was just one

phase of the professor's work. Writing books, articles for journals, and Sunday School lesson materials, claim their attention. Committee work, counseling students in thesis writing, and the preparation of other papers, and sharing in their family, financial, and pastoral responsibilities are sometimes more than a full time job.

The responsibility of teaching is reckoned to be fearful, exacting, challenging, and rewarding. The reality of these things weighs heavily upon every professor and a kolnoia is evidenced among them. In this context is a constant call to serious concern, continuous study and planning, the challenge to live and give, and the reward of seeing students grow and develop. I was deeply moved by the compassion which professors had when students failed or otherwise were in trouble.

Our interpretations of the Scriptures and the significance of the Christian endeavor were not always the same, but our respect for both was sure and steadfast. It was in these relationships that I learned in a different way that there must be room for diversity in a unity. Seeking to understand one another and seeing some differences as a matter of semantics became important to me.

As a faculty member I saw family life, financial struggles, social relationships, sin, and suffering as inescapable facts among us. It was in these matters that I saw professors stand tall and walk with sure steps. In all of these relationships the word of God was seen as vital and living as it spoke to us out of the written page. God was experienced as the "God of grace and glory." Jesus our Saviour became more precious and was experienced as the same yesterday, today, and forever. The Holy Spirit was depended on as our comforter and guide. I am glad that I had the opportunity to serve as a seminary professor for nearly a quarter of a century. As I think of my colleagues and all others engaged in the endeavor of seminary education my heart is filled with a sense of abiding joy and deep gratitude.

(Thomas J. DeLaughter is retired and lives at 2804 Jackson Landing Road, Picayune, Miss.)

Abe Lincoln

Awards Ceremony

To Be Held Feb. 28, 1980

FORT WORTH — Wilson Wearn, of Greenville, S. C., president of Multimedia, Inc., will be featured speaker at the Southern Baptist Radio and Television Commission's Eleventh Annual Abe Lincoln Awards February 28.

Wearn, a past chairman of the National Association of Broadcasters (NAB), will also receive the Vincent T. Wasilewski Award, given to a broadcaster who raises the image of the industry in the eyes of the public.

The 1980 Abe Lincoln Awards ceremony will be held in the Ballroom of the Fort Worth Green Oaks Inn. Begun in 1970 as a local awards ceremony, the now national awards emphasize broadcasters and their betterment of public life.

Attacks Did Not Affect Missions In Puerto Rico

AGUADILLA, Puerto Rico (BP) — Puerto Rican Southern Baptist leaders urged Christians in the United States not to fear for the safety of American missionary personnel in Puerto Rico after two terrorist attacks less than a week apart on United States Navy personnel.

Following the first attack on a busload of sailors which killed two and wounded 10, McKinney Adams, moderator of the Puerto Rican Baptist Association, assured the American Christian community that evangelicals on the island are "safe and secure and continuing with plans to win Puerto Rico for Christ."

Following a second attack Dec. 9, when gunmen fired on a Navy patrol, Ed Richardson, executive area director for Southern Baptists in Puerto Rico, restated the assurance that civilians need feel no danger there. "We still feel this is the work of a group of terrorists, of criminals, whom the Puerto Rican authorities will soon apprehend," he said.

Richards said he felt when those responsible for the terrorism are caught, their acts "will be exposed as Communist inspired." All political parties in Puerto Rico have condemned the acts, he said, except the Socialists.

The tiny, loosely organized independentist groups advocate the use of violence to gain Puerto Rican independence from the U.S. They declared that the first Navy ambush was an act of revenge on behalf of several independentistas killed last year in a gun battle with Puerto Rican police.

Southern Baptists operate 28 churches and missions in Puerto Rico.

Brazilian Singers Share Their Talents In A Reciprocal Trip

NASHVILLE, Tenn. (BP) — For "Som Maior," a singing group from Sao Paulo, Brazil, the trip to perform at the Student Conference on World Missions meant many things, including borrowed travel money and lost jobs.

Most importantly, however, it was an opportunity for the Brazilian students and their leader, music missionary Roger Cole, for a reciprocal ministry similar to groups which have visited their country.

"We want the people here to see the fruits of their investment of nearly 100 years of mission work in Brazil, and we want them to be inspired to do more" in their own churches, Cole said.

"Up to now, it has always been a one-way street," Cole explained. "Americans have always come to

minister to Brazilians. We want to show that we also have something to offer."

The 23 members of "Som Maior," which translates "The Greater Sound," are students or college-age people from 15 Baptist churches in the Sao Paulo area. Formed in 1975, it includes 12 vocalists, seven instrumentalists, sound men and directors.

Three of the men lost their jobs when they informed their employers that they were to be gone for nearly a month on the trip. The group raised its own travel money as their part of the missions effort. At the time of their departure, payment on four or five of the \$650 round-trip tickets to Miami, Fla., was still incomplete. Baptist Student Unions from 35 campuses provided money to help with expenses of the group.

In Sao Paulo, the largest industrial city in Brazil, there are 150 Baptist churches with the average membership between 50 and 500.

"Som Maior" represents a cooperative effort of the churches, providing a

singing group of professional quality that can show the community what local Baptists are trying to do, through the medium of music.

"I hope this trip will bring a new maturity to these Brazilian young people as Christians," Cole said, "as well as making them more effective in using their talents for the Lord."

Limuru, Kenya — Kenya MKs (missionary children) presented their parents missionary service pins, emphasizing the theme, "The Family for God," during the mission's annual meeting at Brackenhurst Baptist Assembly, Limuru. Among the 22 missionaries receiving pins were seven who had served 20 years: Mr. and Mrs. Harold T. Cummins, Mrs. Eric H. Clark, Mr. and Mrs. Dale G. Hooper and Mr. and Mrs. Zebadiah V. Moss.

The Bible is a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellowman. — Daniel Webster

Two Harrisburg Groups Will Go To Honduras

Two groups from Harrisburg Church, Tupelo, will go in January on mission trips to Honduras.

The first group, in Honduras this week, Jan. 5-12, includes: Adolph Duncan, Mary Dean Futral, Robert Hamblin, Mr. and Mrs. L. D. Hancock, Dr. and Mrs. Jordan Lewis, Weyland McPherson, Granville Miller, Jimmy Mounce, Erma O'Brien, Harold Pope, Sammy and Sue Simpson, and James Smith.

The second group will go Jan. 19-26 and will include Harrisburg members Mr. and Mrs. James Chestman, Jerry Hellums, Brad and Sue Simpson, being joined by John Bryson, Mrs. Cliff Easley, Debra Hall, Marlin Harris, Lynne Hildreth, Bobby Holland, Mike Price, Dorothy Shannon, Joe Westmoreland, and Jane Williams.

The members of these two groups are responsible for financing all of the expenses for these dental, medical, and evangelistic trips.

Media Conferences Set At Ridgecrest, Glorieta

NASHVILLE — Manicil Ezell, secretary of the Southern Baptist Sunday School Board's church library department, will lead general sessions for participants in the 1980 Media Center Leadership Conferences at Ridgecrest and Glorieta.

The Ridgecrest conference is scheduled for June 28 - July 4, and the Glorieta conference will be July 19-25.

A native of Alabama, Ezell was elected department secretary by Sunday School Board trustees in June, 1979. He has served in the board's Sunday School department as a director of intermediate work, youth program design specialist, young adult consultant and field service specialist. He was design and process specialist in the board's Bible teaching division of office from 1977 to 1979.

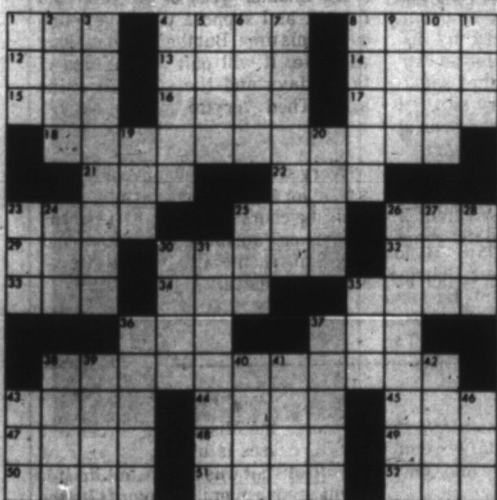
An accomplished organist, artist, writer, educator and conference leader, Ezell is the author of several books, filmstrips and a teaching kit. He is contributing author and co-author of additional works and has written for numerous Southern Baptist publications.

Basic studies and special interest studies will be offered in 50 different small and large group experiences. Major areas to be covered include media recommendations, classification, cataloging, promotion, processing, audio-visuals, administration and selection.

Registration at each conference center begins Feb. 1, 1980. All reservations requests must be accompanied by a deposit of \$30 for each person to a maximum of \$60 for each family.

Bible Puzzle

Bible Puzzles
Box 482
Albuquerque, N.M. 87103



48 Big lake
49 Rocket: abbr.
50 Man (Neh. 7:20)
51 Israel (Matt. 2:20)
52 Diocesan center

DOWN

1 Bitter vetch
2 Christmas
3 "valley of —" (Joel 3:14)
4 Circle parts
5 August
6 Jehovah (Isa. 12:2)
7 "— of exhortation" (Acts 13:15)
8 Unproductive
9 Groundless
10 Worse than a poor man (Prov. 19:22)
11 Lightning: abbr.
12 Former soldier
13 Mimics
14 Humor
15 Orange or lemon
16 Massachusetts cape
17 "until the — meet you" (Josh. 2)
18 King of Judah (1 Ki. 15:9)
19 "— of Cain" (Jude 11)
20 Russian city
21 Unbeliever
22 Palestine Liberation Organization: abbr.
23 Ascended
24 Questioned
25 Eager
26 Separated tribe (Deut. 10:6)
27 Early Buddhist center
28 Facial expression
29 Body of water
30 In the manner of
31 Way: abbr.

ACROSS

1 It is not by and by (Luke 21:9)
4 Feminine name
6 "The — of the Lord" (Acts 21)
12 Fish eggs
13 Governor (2 Chron. 18:25)
14 Mine entrance
15 Dry
16 "In works they — him" (Titus 1:16)
17 Metal dress
18 "rivers of —" (John 7:38)
21 White-spotted coral
22 Eye defect: comb. form
23 "And to — for his Son" (1 Thess. 1)

DOWN

24 Exist
25 Lion or bear part (1 Sam. 17:37)
26 Vow words
27 "many — of voices" (1 Cor. 14)
28 Country: abbr.
29 Number of kings (Rev. 17:12)
30 Lodging
31 "Brethren, — for us" (1 Thess. 5)
32 Ump's counterpart
33 Suffix for withdraw or bestow: pl.
34 "was made —" (1 Cor. 15)
35 Greetings
36 Almost black
37 Sense organ
38 "Just shall — by faith" (Heb. 10)

CRYPTOVERSE

MW ZMNZ QJRWZM VSZP ZMW XPPF
CMNYY SPZ YNGB

Today's Cryptoverse clue: 5 equals N

Answer on Page 7

Just For The Record . . .



AT HIGHLAND CHURCH, SENATOBIA, work began Nov. 17 for a new education unit, the first of a three-phase expansion project. The structure will contain seven classrooms, a pastor's study, and an office. All work is being done by volunteer labor of church members. Building Committee members are Tracy Buford, Harrell Smith, Raymond Waldrop, Nora Stovall, and Michael Hunt, pastor.



Northward Church, Gulfport, recently organized both WMU and Brotherhood organizations. This, according to the pastor, Robert Wright, precipitated a mission orientation and consciousness in the entire church program. The Baptist Men's group, with 15 members, and the WMU with 12 members, are currently involved in the remodeling of the church facilities. The church, while small, provides a good example of what formal mission organizations are able to do for a congregation. For instance, Northward expects to send one of its members on a Bold Mission project overseas, possibly this spring.



WMU, at left: Around the table right to left on front row, then left to right at rear: Geneva Hamric, Margaret Barnes, Louise Harrison, Bill Magnan, Gladys Coleman, Jo Rodgers, Edna McKnight, and Freda Easterling, president. Baptist Men, at right: Left to right, front row: Wayne Harrison; Don McCormick; Robert Wright, pastor; Grady Coleman. Second row: John Blackmon; James Hamric; Buddy McKnight, director; Carl Smith. Back Row: Jackie Bush; Aaron Easterling; Willie Rodgers; Charlie Harrison.



EDDINS MEMORIAL CHURCH, CLARKE COUNTY, gave its pastor, W.E. Greene, a new 1980 T.D. The pastor was surprised when asked to come over for a talk, only to be told that \$100,000 was enough on the 1977 Grand Prix that was also a gift, two years ago. Above, Wallace Eddins, right, gives keys to W.E. Green, pastor, left.



DUFFEE CHURCH, NEWTON COUNTY, has awarded pins for perfect attendance in Sunday School. Left to right are CHARLES JONES, Sunday School director; KASIE ALEXANDER, who got a four-year pin; MRS. MARY LOU RHODES, 8-year pin ALVIN ALEXANDER, 10-year pin; and DANNY LANIER, pastor.

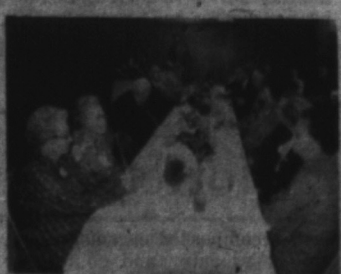


HAROLD H. HENDRICK, formerly of Jackson, now pastor of Parker Road Baptist Church in Florissant (St. Louis County), Missouri, stands beside a portable billboard displayed on a strategic traffic artery for two weeks before Christmas. Two messages on opposite sides of the same billboard were seen by thousands of motorists in north St. Louis County. Richard Melvin, at left, is engineer for McDonald-Douglas Aircraft and church photographer. Hendrick, the son of Mrs. A.L. Hendrick of the Jackson area, attended Mississippi College and graduated from OBU.

The Grace Sunday School Class of Rocky Point Church, Leake County, honored the church's senior citizens with a luncheon on Dec. 15. Mrs. Renah Moore was the oldest guest present. Others honored were Mr. and Mrs. Troy Brown, Mr. and Mrs. Cecil Moore, Pastor and Mrs. Curtis James, Mr. and Mrs. Kirk Pickle, Mr. and Mrs. Emmett Shields, Laz Poole, Otha Paramore, Mr. and Mrs. Roy Dorsey, Mrs. Cordelia Moore, Lessie Moore, Mrs. Lena Pearl Moore, Mrs. Lois Ballard, Mrs. Jessie Pearson, Mrs. Zelma Goodwin, and Hattie Reid.

The trustees of Clarke College have authorized President A. C. Johnson to begin a basketball program at the Mississippi Baptist junior college. Johnson stated that a men's and women's program will be started and a coach employed as soon as possible.

The college dropped intercollegiate men's basketball from its schedule of activities in 1973. However, renewed students, faculty, and community interest in the sport had convinced the administration that a basketball program would be supported.



FELLOWSHIP CHURCH, BELLEFONTAINE, Webster County, recently honored the senior citizens of the church and community with a Senior-Citizen Banquet. A Senior-led program, hosted by Pastor Winston Ross (standing), was enjoyed by the participants and entire assembly.

Rahams Church, Noxubee County, is an "energy efficient" church, according to R. S. McCrory, director of missions. McCrory visited the church Sunday morning, Dec. 2, and found the members worshipping in the sun in front of the building. (The gas line had a vapor block which has since been corrected.)

Pleasant Hill Church, Clarke County, entered a new sanctuary on Dec. 23. The choir presented a Christmas cantata that evening in the new building. J. Wilbur Hall is the pastor.

Missions Say-So was the theme of the Recognition Service honoring three G. A. girls, Donna Pitts, Patricia Baker, and Jonna Purvis, along with Cheryl Baker, Acteen, on Dec. 16 at First Church, Clara. The G. A.'s received the Collar and 1st badge and Cheryl received her crown. Mrs. N. L. Shoemaker, Jr. directed the service, assisted by Mary Helen Crawford with Mrs. Joe McCarty giving the charge. The Clara church now has six Queens with two of these being Queens with Scepters. Billy Ray Blackwell is pastor.

The staff of Woodland Hills Church, Jackson, voted to contribute to the Montana Pastor's Suit Fund instead of exchanging gifts this year. The ten member ministerial and administrative staff mailed the Brotherhood Department a check in excess of \$120.00 for the suit fund. Each suit is to cost approximately \$95.00.

Woodland Hills' pastor, James E. Scirratt, said that the staff wanted to show their support of mission work through this expression of love for the pastors in Montana.

K. C. Guy, pastor at Ruth Church, Lincoln County, and his wife and daughters Susan and Sharon and son Ken, invited the congregation to a time of fellowship and refreshments on Sunday evening, Dec. 29. The church was celebrating the topping of its Lottie Moon Offering goal of \$850. Gifts totaled \$1409.20, according to the clerk, Doris Russell.

Joe F. McAtee, father of James E. McAtee, missionary to Indonesia, died Dec. 15 in Jackson, Miss. Missionary McAtee may be addressed at Box 1, Kediri, Indonesia. He and his wife, the former Carolyn Mahaffey, are natives of Jackson, Miss.

Karl and Peggy Wallace, missionaries to Peru, have completed language study and arrived on the field (address: Apartado 810, Trujillo, Peru). Born in Magee, Miss., he lived most of his life in nearby Jackson. She is the former Peggy Vaughn of Jackson.

Bracey Campbell, who grew up in Jackson, has been placed in charge of the daily news operation of the Nashville Banner, afternoon newspaper publisher in Nashville, TN, following Editor Charles E. Smith's election as chancellor at the University of Tennessee at Martin.

Campbell, 32, has had more than 15 years of experience as a newspaper writer and editor in Tennessee and Mississippi. He returned to the Banner in October as managing editor, after serving for 20 months as news director for the Baptist Sunday School Board. He previously worked at the Banner from 1971 until January 1978.

Campbell is the son of the late L. Frank Campbell, a Baptist pastor. His wife is the former Gay Smith of Jackson. His mother and mother-in-law, Mrs. L. Frank Campbell and Mrs. Virginia M. Smith, both reside in Jackson.



CLARKE-VENABLE MEMORIAL CHURCH, DECATUR, held a note burning ceremony Nov. 18, 1979, to signify that the three-year-old pastorium, top photo, is paid for. Taking part in the ceremony, bottom photo, were the Pastorium Committee and the pastor, left to right: Joe Clark, chairman of deacons and chairman of the Pastorium Committee, Avery Smith, Mary McMullan, Jean Thrash, Frank Rives, and Gus Merritt, Pastor.

The four-bedroom brick home, designed to house the pastor's family and provide space for guests as necessary, was built for \$59,750, plus \$4,000 for the lot.

Rather than spend an estimated \$7,500 to repair the old pastorium, the church voted Sept. 21, 1975, to build the new house. Paul Brown was then interim pastor and Gus Merritt had been called, effective Oct. 15, 1975. Construction began May, 1976 and the Merritts moved in during the Christmas holidays that year. In March, 1977 they held open house, and dedication of the pastorium followed. Individuals contributed special offerings; the church set aside money for regular payments. The final note was paid Oct. 18, 1979.

"Sewed Rocks In Skirt" Before 1906 Baptismal Service



Moselle Memorial Church, Jones County, honored Bertha Fairchild Mooney on her 87th birthday. Mrs. Mooney, pictured at left, is the oldest member of that church. Garland Eaves, pastor, right, presented to her a silver tray and corsage from the congregation.

Mrs. Mooney (known as Aunt Bat) was born in Moselle Nov. 19, 1892, at the house which is now home of her sister-in-law, Mrs. Elven Fairchild, Sr. She has been a member of the Moselle church for 73 years.

In 1906, when she was 14, she was baptized in a square wooden pool with wood steps leading down into the water. Her mother had made her a white dress for the service, and enclosed rocks in the hem of the skirt so the dress would not come up in the water. Women of the church made tents from sheets, as dressing rooms for those being baptized.

Moselle Memorial was called Pine Valley, when it was organized in 1859. A circuit riding preacher would ride in once a month to hold services. In 1889 the name was changed to Tuscanola, and then later to Moselle Memorial. Mrs. Mooney has served as church clerk, WMU director, Sunday School teacher, and organist. While organist, she played a five-octave instrument which she had to pump. When she tired of pumping, her friend Etha Jones would take over and pump for her.

She attended the first class of Jones County Agricultural School in Ellisville in 1911. She married the late Dan Mooney, Sr. of Williamsburg, Miss., on March 10, 1917. They had two sons and a daughter. She also has a foster son, seven grandchildren, four foster grandchildren and three great-grandchildren.

Though she has had surgery on her eyes, she is slowly losing her sight. However, she still reads her Bible daily, studies the Sunday School lesson, and reads the Baptist Record. She recovered from a severe stroke and is still an active church member. In addition to gardening and sending cards, she writes poetry (one of her poems has been published in the Baptist Record.)

Stanislav Svec, secretary of the Baptist Union of Czechoslovakia and vice-president of the European Baptist Federation, has told the BAPTIST WORLD that "For me, the Baptist World Alliance is a gift from heaven, a gift of God's love." Writing from his home in eastern Europe, Pastor Svec continues: "The BWA for me is a fellowship of people of one faith and that in the Lord Jesus Christ, a fellowship of people who love each other, even though they may not know each other personally — people who are willing and prepared to serve others who need their help and service."

Names In The News . . .

Barney E. Padgett and Mrs. Padgett celebrated their fiftieth wedding anniversary on Jan. 6, from 2 to 4:30 p.m. A reception was held at their residence on Highway 28, one mile east of Magee. Padgett is pastor of Pine Grove Church, Simpson County.

Northward's pastor, Robert Wright, and his wife, Judy, have a new baby girl (Gulf Coast).

William and Judy Davis, missionaries to Bolivia, have completed language study and arrived on the field (address: Casilla 2516, Misión Bautista Surena, Santa Cruz, Bolivia). He was born in Hammond, La., and grew up in Newton and Clinton, Miss., and Red Springs and Cary, N. C. The former Judy Smith, she was born in Vicksburg.

Calvary Honors Louis Witte

Calvary Church, Columbia, designated a recent Sunday as Louis Witte Day. The morning service was devoted to tributes to Mr. Witte, a deacon and "a Christian whose entire life centers around the church and its related work."

When Mr. Witte entered the sanctuary with other choir members, the pastor, James E. Walker, asked him to leave the group and sit in a pew near the front with Mrs. Witte. Complimenting, but not understanding the reason, Witte found himself the center of the morning activities.

Mrs. Kim Barber, church secretary; Buford Ashley, chairman of deacons; and Flo Witte, the honoree's daughter, paid tribute to Mr. Witte. Miss Witte sang "Breathe On Me," and Gregg Klimetz, minister of music, sang "Satisfied." The Wittes were presented with corsage and boutonniere.

A tape was played which contained messages from Mr. Witte's relatives in North Dakota. The pastor gave a resume of Mr. Witte's life, "well spent in the Lord's work, yet in a most un-

suming manner."

Witte is a native of Regent, North Dakota, born Oct. 6, 1906. His parents, William and Mary Brasche Witte, were natives of Germany. One of nine children, he grew up in a Lutheran home, but in later years became a member of a small Southern Baptist Church in Dickinson, N. D.

When he retired as a grain farmer in 1960 he and his wife, the former Bertha Branton, a native of Marion County, Miss., moved to Columbia. They still own extensive grain acreage in North Dakota and make an extended trip there each summer.

The Wittes' daughter, Flo, a teaching assistant at the University of Southern Mississippi, recently completed a year's study in Germany on a Fulbright Scholarship.

The three family members are all active at Calvary. Mr. Witte, besides being a deacon and choir member, is Sunday School teacher of young men, Training Union member, and "self-imposed watchman over the church property."

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BROADMAN

Bay Springs Pastor Retires After 20 Years Service There

Bay Springs Church honored its retiring pastor, D. D. Satterwhite, Dec. 30, after his more than 20 years service to that church and community. Satterwhite began his pastorate at Bay Springs June 1, 1959. His pastoral service was effective Jan. 6, 1980. His pastoral service has touched four decades.

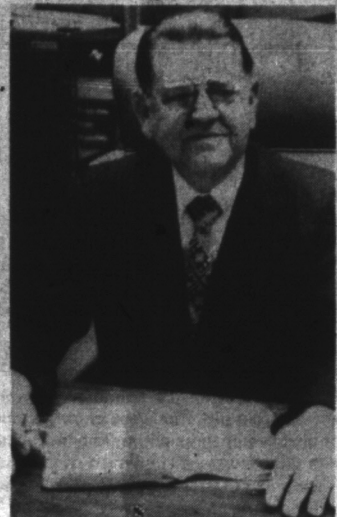
Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board, was featured speaker at the special morning service Dec. 30. The afternoon program was given to special music, recognitions, and presentations.

David Dee Satterwhite was born at Amory, but moved to Memphis where he graduated from Memphis Tech High School.

Surrendering to the ministry at Longview Heights Church, Memphis, he was student pastor at Counce, Tenn., 1935-39; during which time he was graduated from Union University, Jackson, Tenn. Mallory Heights, Memphis, 1939-1941, was his first full-time pastorate.

He married Elaine Barron, McComb native who was living in Memphis at the time of their marriage

in 1940. In January, 1942, he and his wife returned to Mississippi. In this state he has served Harrisburg, Tupelo, 1942-44; First, Houston, 1944-50; First, Rolling Fork, 1950-59; and



D. D. Satterwhite

Bay Springs, 1959-1980.

He has been active in denominational life, having served the Mississippi Baptist Convention as state Board member for 20 years. During his tenure on the Board he served as a member of the Assemblies Committee, Chairman of the Building and Pastoral Aid Committee, on the Audit, Budget and Allocation Committee, and on the Executive Committee. He served the State Convention as Vice-President, on a special Educational Committee, Committee on Order of Business, and on the Time, Place and Preacher Committee.

The Satterwhites have three daughters. Thelma Jane, married to W. Ray Burdeshaw, minister of music, Spring Hill Church, Mobile, Ala.; Brenda, who lives in Jackson and is an employee of Better Business Bureau; and DeLayne McCreary, a graduate student at the University of South Alabama, Mobile.

Following retirement the Satterwhite family will make their home in Bay Springs. He will be available for supply work, interim pastorates, and revivals.

Raymond Kolb Liked His Job As MC's First Missionary-In-Residence

By Janet Lee

For the past academic semester at Mississippi College, students have had the opportunity to sit in on two classes taught by Raymond Kolb, career missionary to Brazil. Kolb has been the first missionary-in-residence at Mississippi College, teaching during his furlough period as part of an experimental program worked out through the Foreign Mission Board and the school.

As he prepares to return to his position in Brasilia as a field representative for Baptist work in Brazil, Kolb reflected on his experiences in shifting from a semi-administrative role to that of campus professor.

"I have not taught on a regular basis since 1974 when I was doing some lecturing at a seminary in Brazil," said Kolb. "So this semester on the MC campus has helped refresh my teaching skills and given me a chance to observe American college students of today. And I don't find them too much different from the Brazilian students."

Kolb's ability to adapt easily from Brazilian to American culture and from missionary to professor is due, perhaps, to the performance of many different roles in his and his family's 35 years of service on the field.

As Kolb himself laughingly puts it, "I've come to the conclusion that the only specialty a missionary can have is diversity. I've piloted mission aircraft, pastored churches, taught in the seminary, served as treasurer of a loan board, and now in my present position, attempt to act as liaison between the 298 missionaries in Brazil and the Foreign Mission Board."

As missionary-in-residence at Mississippi College, he and his family have lived close to the campus, enjoying the fellowship of other faculty members in a Christian academic environment. Yet, he hastens to add, "We've never felt isolated in Brazil because the people there have accepted us so readily, but we appreciate the chance to be at a Baptist school and explore possibilities for service here."

Kolb is impressed with the general attitude of MC students, whether the typical undergraduate or the ministerial major. "Just as in Brazil, there's a wide range of Biblical knowledge and understanding among the various students. Thanks to the efforts of missionaries, we have second and third generation Brazilian Christians who are well-versed in the evangelical beliefs."

He has seen results of the Baptist influence in Brazil, where work was

begun in 1881 and the first church established in 1882. Brazilian Baptists now send out their own missionaries to 11 other countries and employ 300 home missionaries.

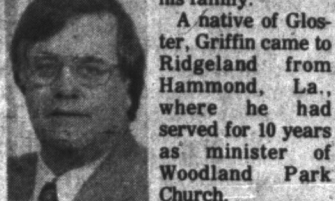
Does he sense a lack of concern among Christian students here in regard to missions? "No, I really don't think so. I've had the privilege of talking to students individually about missions this semester, and they've shown a great deal of interest. The majority of students just don't think about missions involvement until later in their lives."

The Kolbs will return to the field Jan. 30, leaving their three grown children and one college-age daughter in the States. He doesn't know when they will return on their next furlough or what he will be doing, but he is enthusiastic about the missionary-in-residence program.

"I've been able to teach my classes, talk on a one-to-one basis with students, and still have time to visit churches and share with them our mission involvement. The quality of student at Mississippi College is good and matched by an excellent faculty and administration. Christian concern shows when the college personnel are interested in the welfare of the student, not just in doing a job."

Staff Changes

First Church of Ridgeland held a reception Sunday, Dec. 16, to welcome the new pastor, Edward L. Griffin, and his family.



A native of Gloucester, Griffin came to Ridgeland from Hammond, La., where he had served for 10 years as minister of Woodland Park Church.

Griffin, a graduate of Mississippi College and New Orleans Seminary, has been pastor of Baptist churches in St. Stephens, Ala., Brookhaven, Picayune, Bogalusa, La., and Hammond, La.

He was a member of the State Executive Board of the Louisiana Baptist Convention.

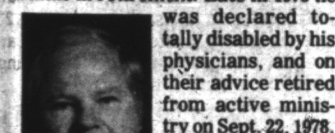
The Griffins, who have three children, will live in Madison on St. Augustine Street.

Sanford Beckett has accepted a call from First Church, Clemson, S. C., to become minister of Christian education. Beckett has been the associate minister at University Church in Hattiesburg for seven years. University Church will honor the Becketts with a reception on January 13.

Bartis Harper has moved from First, Morton to Tylertown Church as pastor.

Jack Cochran has resigned as director of music and youth at Poplar Springs Drive Church, Meridian. He is assuming duties with Christian broadcasting stations in Columbus, Miss. The Poplar Springs Drive Church gave a reception honoring Jack and his wife Faye and their boys, on Sunday night, Dec. 30, at 8 p.m. in the Church Fellowship Hall. James Ruffin is the pastor.

William A. Sullivan became the pastor of Pace Church Jan. 1, after fifteen months in retirement. Late in 1978 he



was declared totally disabled by his physicians, and on their advice retired from active ministry on Sept. 22, 1978.

His pastorate at the time of his retirement was Bogue Chitto Church, Bogue Chitto, Miss.

Ordained in 1946 by Sylvaena Church, he has since pastored churches in Louisiana and Mississippi.

In Pike and Humphreys Counties he was elected to serve as Association Moderator. Under the Rural Church Development Program, of the Home Mission Board, churches he pastored were four times recipients of the Best Church Award.

Sullivan served as director of missions in Marshall and Lafayette Association and in the same capacity for Mississippi Association. He also served in pioneer missions in Indiana.

Born in Louisville, Miss., he attended high school in Wesson. He is a graduate of New Orleans Seminary and did undergraduate study at Clarke College and Southeastern Louisiana University.

Sullivan is married to Ruby Ercell Toney, and they have four children.

D'Iberville has called Jay Taylor as minister of music. Jay goes to Biloxi from Main St. in Bogalusa, La. and is a student at Pearl River Jr. College.

Mrs. Roy Caves (Ann) will become the director of the 4 and 5 year old education ministry of Broadmoor Church,



Jackson. This ministry includes the Older Day Care, Nursery School, Kindergarten, Sunday School, Church Training and Missions for this age child. Mrs. Caves will replace Mrs. John Stone who is retiring and Mrs. Doyle Jones who has a new position with the public schools.

A native of Philadelphia, Mrs. Caves did her undergraduate work at East Central Junior College and the University of Southern Mississippi. She was awarded the Master of Science degree in elementary education in 1977 with emphasis in kindergarten through third grade level.

She has served as home demonstration agent for Covington County and Assistant home demonstration agent for Sunflower County. Her teaching experience includes Home Economics at Hardy Jr. High School in Jackson, teacher of four year olds at the Broadmoor Kindergarten and first grade teacher at Jackson Academy. She is married to Roy D. Caves and they have one child, Bronwyn.

Danny M. Stringer has accepted the call of pastor at Edon Church in the Jasper Association. He left the Bethel Church in the Jones Association where he also served as pastor. He is a 1978 graduate of the New Orleans Seminary. He is married to the former Linda Tolbert.

Lawrence Runnels has assumed the duties of pastor of Yale Street Church, Cleveland. He goes from the Center Church, New Albany. He is a graduate of Clarke College, Mississippi College, and New Orleans Seminary. He is married to the former Frances Porter. They have two children, Larry and Missy.

Appointment Service To Be In Louisiana

Mississippi Baptists will have the opportunity to witness a missionary appointment service by the Foreign Mission Board in Alexandria, La., April 8, 1980.

The appointment service is being held in conjunction with a regular meeting of the Foreign Mission Board. The meeting is held once each year away from the board's home office in Richmond, Va., and is the first time to be held in Louisiana.

Jim Spencer, pastor of Kingsville Church, Pineville, is in charge of transportation and parking arrangements for the service.

Spencer noted that the appointment service will be held at the Rapides Parish Coliseum and is certain to attract many visitors.

"Due to limited parking, we are encouraging churches and other groups to bring their buses," he said. "There will be 100 marked spaces available for buses to park near the gates."

Board Member Dies At 77

Terry Campbell, Humphreys County member of the Mississippi Baptist Convention Board, died Sunday night, Jan. 6, of a heart attack. Mr. Campbell, a retired Belzoni grocer, was 77.

The funeral was held Tuesday, Jan. 8, at 10 a.m. at First Baptist Church, Belzoni, where Campbell was a deacon and had served in numerous positions, including those of Sunday School teacher and Sunday School director.

Survivors include his wife; one son, Ted, of Mobile, Ala.; and two granddaughters.

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ROE	AMON	ADIT
SEC	DENY	SLAG
LIVING	WATER	
SEI	OPE	
WAIT	ARE	PAW
IDD	ALYDS	USA
TEN	INN	PRAY
REF	ALS	
ALIVING	SOUL	
AVES	DARK	EAR
LIVE	ERIE	ARKT
ADIN	LAND	SEE

"He that giveth unto the poor shall not lack" (Prov. 28:27).

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11306 Jackson, MS 39213

Help!

The Baptist Children's Village earnestly appeals to all friends of its children to assist us in securing new houseparent personnel. We are seriously understaffed at all locations. While our most urgent need for help is on the large Jackson campus, we also need to employ houseparents for the Farrow Manor Campus in Tate County and for the new Village Home in Lincoln County, near Brookhaven.

We need a minimum of seven single ladies and two or three husband/wife houseparent teams. Applicants must be in good physical, mental, and emotional health. They must be Christians with strong church affiliation, and they must be able to furnish written character references, including that of a local, Baptist pastor and a certificate of good health from a local physician. Adults, without dependent children, between the ages of 30 and 55 years are preferred. We are unable to offer employment to individuals who are more than 60 years of age.

Housing, food, utilities, laundry privileges, and insurance protection are furnished, along with an adequate, cash salary. Most importantly, an opportunity to serve God and children with special needs in a good environment without previous training is available to those who are employed.

The Village risks serious curtailment of its custodial ministry to numbers of boys and girls who continue to need our assistance, unless we can secure additional houseparent personnel. Won't you help us? Interested persons may write Paul N. Nunnery or Henry M. Glaze at Box 11306, Jackson, 39213 or T. Deane Rodgers at Box 168, Independence, 38638.

Trustees' Annual Christmas Meeting

The Board of Trustees of The Baptist Children's Village observed its annual, post-Convention meeting in Jackson in December with retiring Trustees, those elected by the 1979 Convention and numbers of the wives of Trustees in attendance. In accord with custom, this last regular meeting of the calendar year convened at a Christmas luncheon, hosted by Executive Director Paul N. Nunnery and Mrs. Nunnery, and concluded with attendance by the meeting, as a group, at the first evening performance of the 1979 production of "Christmas Sparkles at The Village," staged in Hester Activities Building on the Jackson campus.

In addition to attending regular and routine Village business, including the final and formal acceptance of deeds of conveyance to real and personal property in Lincoln County, near Brookhaven, recently acquired by The Village from OUR TOWN, INC. Trustees reorganized the Board through annual election of officers. Rev. M. G. Reedy, Pastor of First Baptist Church in Water Valley, and the senior minister on the Board in point of Trustee service was elected to succeed Rev. W. F. "Pete" Evans of Meridian as President. Mr. James T. Hollingsworth, a layman of Hollandale, was re-elected Vice-President and Chairman of the Board's Executive Committee; and Robert W. King, a Jackson Attorney was re-elected Secretary of the Board.

As in the case of each official institution and agency of Mississippi Baptist Convention, the membership of the



Presenting Our Staff

Karl K. McGraw, left, administrative assistant, property, 19 years of Village service.

Madge King, right, secretary, Social Service Department, 13 1/2 years of Village service.

Village's Board is elected by the Convention. At this meeting, Trustees Ralph H. Hester of Jackson, Fred L. Gaddis of Forest and W. C. Cathey of Jackson retired from active service under the Convention's rotating plan. Newly-elected Trustees welcomed to the meeting included Charles L. Miller, a Jackson layman; Charles T. Hull, a Winona layman and a Village alumnus; Rev. Jim Futral, Pastor of First Baptist Church of Amory; and Rev. William T. Pruitt, III, Pastor of First Baptist Church of Picayune.

The Village Board meets quarterly on a regular basis, working through its Committees between meetings.

Holiday Fund

Hundreds of you have responded generously to our annual HOLIDAY FUND appeal, and we are so grateful! Gifts of cash to The Children's Village at this season make it possible for us to provide modest material expressions of your love in the form of wrapped gifts under the Cottage trees at Christmas, and more importantly, assist us in underwriting our steadily mounting food and milk bills throughout the year. Without these loyal and unselfish expressions of affection and concern during the days between Thanksgiving and New Year's Day, arriving as designated gifts, and, in the main, from individuals, we simply could not continue.

Again, at the close of 1979, individual Mississippi Baptists and friends of children have been good to us, and we offer heartfelt thanks on behalf of our children. If you have intended to give to this cause and simply postponed your gift or temporarily forgot it, why not put your gift in the mail to us today? Our children continue to need your prayers and your material support.

Christmas At The Children's Village

Christmas with the Village's children is always a special time of happiness and a meaningful season of love. Music, campus services of worship which are carefully and particularly structured so as to communicate the real message of Christmas on a level which can be caught and understood by our special children, the general community atmosphere of concern and good-will, and the generous outpouring of friendship and material gifts from our Village friends and supporters, all combine to make the season both happy and holy for our boys and girls. We are pleased and grateful to report that Christmas of 1979 represented all of this and more to all of us who make our homes and our lives with the boys and girls of The Baptist Children's Village.

As in previous years, the season of observation culminated for children and staff from all of our locations — in Jackson, in Tate County, and in New Albany — with "Vacation" visits into the private homes of natural families and friends. We appreciate the outstanding response we receive each year from good Mississippi families who open their hearts and homes to our children for Christmas visits, enabling them to enjoy a brief period of one of life's major blessings — a Christmas visit with a real family in a real, private home. Preceding these visits, our boys and girls at all three locations were the recipients of the thoughtful giving of so many individuals and groups, many representing Mississippi Baptist churches and church auxiliaries, bringing gifts and entertaining with Christmas parties and outings.

On the Jackson campus and on the Farrow Manor Campus in Tate County, each Village boy and girl received one major gift from First Baptist Church of Jackson under the "First Church" tree, a tradition which is older than any living person can remember, financed by the generosity of the members of that great church. Our children in New Albany were similarly remembered by the unselfishness of our friends in First Baptist Church of New Albany, our host church in that location. In addition, every Village child received a number of presents under his Cottage tree, again because of the generosity of our Village friends. Some of these friends purchased the gifts and mailed or delivered them directly to The Village children. Others furnished the money to the HOLIDAY FUND, part of the proceeds of which



Christmas joy in a Jackson Campus Cottage.



Village children enjoy "First Church Tree".



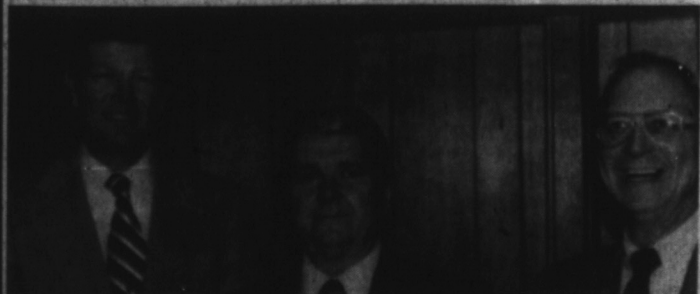
A Primary Choir performs at 1979 "Christmas Sparkles".

was used by The Village staff in shopping for our children.

On the Jackson campus, the 15th annual production of "Christmas Sparkles at The Village" was presented on two different nights, with capacity crowds, numbering in the thousands, in attendance. Combined choirs of Village children of all ages, from our own Department of Music performed both sacred and secular music of the season to the delight of those in attendance. In Powell Chapel, on the Jackson campus, Village boys and girls, under the direction of Mrs. Annette Hitt, our Christian Education Director, presented a movingly beautiful Christmas pageant, designed for children to communicate to children the spiritual message of Christmas and to set the busy and happy days of the season in a proper, Christian perspective.

Immediately before leaving for off-campus holiday visits, children at all locations enjoyed a sumptuous Christmas dinner in their Cottages, serving as hosts and hostesses for numbers of invited guests, including, among others, the President of our Board of Trustees, Rev. M. G. Reedy and Mrs. Reedy, and the Executive Secretary-Treasurer of Mississippi Baptist Convention Board, Dr. Earl Kelly, and Mrs. Kelly all of whom visited and dined with Village residents on the Farrow Manor Campus.

We believe that so many of our readers who did so much to make Christmas such a happy and meaningful time for the neglected and dependent Mississippi children who are our responsibility want and need to have this report on the Village's Christmas of 1979.



Officers, Village Board of Trustees (L to R): James T. Hollingsworth, Vice-President; Rev. Guy Reedy, President; Robert W. King, Secretary.

Asset Freeze Hurts Iranians, Baptist Center Attitude Helps

By Norman Jameson
NASHVILLE, Tenn. (BP) — Iranian students in the United States are being severely affected by the economic freeze President Carter put on Iranian assets in retaliation for the seizure of Americans at the embassy in Tehran. About 50 students and wives shared a traditional holiday meal at the Vanderbilt University Baptist Student Center and some indicated they had only enough money to remain in the United States a few weeks. Government checks for students at Vanderbilt's Peabody College of Education stopped coming four months earlier when the shah lost control of the government. While they may be students in America, those at Vanderbilt are professors and government workers in Iran and have been sent to the U.S. to gain expertise in specific areas. That's why the government pays their expenses. No bank will cash even personal checks from Iran and since visas do not permit the student to work in

America, there is no way to get money, and savings are being rapidly depleted. Said one: "I am selling my car to take care of this month's expenses. I don't know what I'll do after that." The dinner, served by Baptist volunteers and hosted by Barry Vincent, Baptist Student Center director and coordinator of ministries to internationals for the Nashville Baptist Association, was part of regular weekly services to Iranians. The Baptist Student Center has classes for English, crafts, and cooking, specifically for the wives of the Iranian students, who otherwise may be lonely and frustrated in a strange culture. Immediately after students in Iran seized the American embassy and took 50 hostages, Iranians in the U.S. expected retaliation against them. They stopped jogging, quit going to classes, had extra locks put on their doors, and stayed sheltered in their apartments. Everyone called their English teacher

individually and asked if she still wanted them to come to class. When she told them to come, Vincent said she demonstrated the kind of consistent attitude "that communicates something about my faith and my relationship with God and the world that I feel is worth communicating." The Iranians displayed an intense dislike of Kissinger, former President Nixon's secretary of state. They feel American foreign policy still follows the direction set by Kissinger, who Moshiri thinks actually enjoyed seeing the torture of Iranians. The students and their wives all indicated they would return to Iran when finished with school. They considered the Ayatollah Khomeini their spiritual leader and say even his tactics are an improvement over the shah. They were grateful for the hospitality shown by the Baptist Student Center and said they have not been the subject of harassment by Americans when they are on the street.

No Mission Property Damaged In Earthquake In Colombia

CALI, Colombia (BP) — Thousands dig through the rubble while the estimated 400 death toll rises in the aftermath of the powerful Dec. 12 earthquake which rocked the Colombia-Ecuador border area—the worst to hit the area in 70 years. Southern Baptist missionaries are reported safe and have begun administering food and assistance to needy victims with a \$7,500 emergency allocation from the Southern Baptist Foreign Mission Board's hunger relief fund. No mission property was damaged. After a meeting with Colombian officials, missionaries requested medical supplies, blankets and water purification systems for hard-hit Tumaco, where 3,000 are homeless and at least 40 deaths were reported, said John R. Cheyne, associate consultant for relief ministries at the Foreign Mission Board. The board responded by sending a shipment of medical supplies, 1,000 blankets and six water purification systems. A number of villages from Buenaventura along the Colombian

Pacific coastline south to Northern Ecuador have been "hit extremely hard and some destroyed," said H. Robert Tucker Jr., missionary field representative for Western South America. He told of at least one small village of which no traces are left. Tucker, stationed in Cali, has been in contact with the Foreign Mission Board via ham radio because the quake disrupted telephone communication. He said the missionaries were well received by government officials and given an open door to aid victims. Reports said the initial earthquake,

which registered up to 8.1 on the Richter Scale, lasted close to five minutes and was followed by repeated tremors and severe tidal waves. The quake was five times worse than the Nov. 23 quake in Colombia, according to reports. Missionary James E. Giles, president of the International Baptist Theological Seminary in Cali, organized a team of six seminary students to go to the coastal city of Tumaco, then to Gwapi by canoe to give whatever assistance they could and to assess the needs.

I Will Lift Up Mine Eyes

Why was the rainbow placed in the sky?
And why Christ's symbol a star?
Why must the earth-bound lift his eye
To loftier goals afar?

Our vision's level can be barred by a hill,
And no need for eye has a mole,
But the lifted gaze can feed and fill
The seeking and hungry soul.

The answer is plain as plain can be—
It simply sums up to this:
They're placed up high so all can see
From the depths of the lowest abyss.

Though hedges of thorns smother our cup
There's no ceiling or roof on high;
The wise men and shepherds and Noah looked up,
The promise was found in the sky.

Sounds Of Joy Will Sing At First, Florence

The SOUNDS OF JOY, a Christian singing group from Pensacola, Fla., will present a concert of contemporary Christian music on Sunday, Jan. 13 at 8:30 a.m. and 11 a.m. at First Church, Florence. The SOUNDS OF JOY is a musical outreach of SuArt Ministries, Inc., a non-profit Christian organization that was started by Art Crane, designed to encourage young people to use their talents for God. The music that they sing is not rock, but is a smooth and easy style which places emphasis on the words of the songs and hymns that are selected on the basis of how they glorify Jesus. The SOUNDS OF JOY travels extensively throughout the south and eastern United States.

Glorieta Is Taking Staff Applications

GLORIETA, N. M. — Glorieta Baptist Conference Center is accepting applications for employment on the 1980 summer staff, according to Allen Maxey, personnel services coordinator. Applicants must be between 17 and 75 years of age and be able to work from May 25 through Aug. 23. Several individuals will be needed to begin prior to May 25 and work through the Labor Day weekend. Some of the positions available are in food services, day camp, housekeeping, registration and auditorium and conference room operations. The conference center offers an extensive program of activities for the staff, including various musical opportunities, Bible study, mission teams and recreation. Information may be obtained by writing to Summer Employment, Glorieta Baptist Conference Center, P. O. Box 8, Glorieta, N. M. 87535.

Beirut, Lebanon — Most of the 48 graduates of Arab Baptist Theological Seminary, Beirut, are Baptist pastors and church workers; a few work in other denominations. Fourteen graduates now serve in Jordan, 11 each in Lebanon and the United States, and three in Egypt. Two each serve in Morocco and England, and one each in Syria, Gaza, Jordan, West Germany and Sweden. Two of those in Lebanon teach at the seminary.

Devotional

Fishing For Men

By Hollis Bryant, Consultant
Cooperative Missions Department
Mississippi Baptist Convention Board
Luke 5:10b

In Luke 5:1-11, Jesus talks to Simon about fishing for fish and for men. Through the years, I have observed friends from Mississippi and Alaska who have been successful fishermen. One man in Juneau caught two fish—halibut—that weighed over 500 pounds. A pastor in Anchorage gave me a 25-pound salmon in 1975. Both of these men went out into deep water to catch large fish. These men, along with friends who have had success in catching men, have at least three similar characteristics that are imperative for catching men. A person must want to fish. My friends who have caught big fish have had a desire to go fishing. In order to catch men, we must care for them enough to try to catch them. A successful fisherman must have a plan. My friends who have consistently caught big fish have gone fishing. They planned and prepared for catching fish. They go often and would like to fish more. Every Christian should have a plan to catch men. There are many plans and programs suggested and used, however, every Christian must have a plan that he is comfortable with and works for him. Each successful fisherman keeps fishing. It is imperative for us to be persistent if we hope to catch men. Jesus thought that catching men was important enough for Him to give His life for this purpose. In Luke 5:11, we find that the four apostles believed that following Jesus and fishing for men deserved their leaving all for this ministry. It is not possible for us to know how many people have been caught and blessed because of their willingness to follow Christ and fish for men. Now is a good time for us to leave all, fear not, and fish for people. Jesus will help us catch them just as He helped His apostles.

Morgan Pushes For ERISA Amendments

WASHINGTON (BP) — Darold H. Morgan, president of the Annuity Board of the Southern Baptist Convention, pressed Congress to make changes in a pension reform bill passed five years ago. In testimony before the Senate Subcommittee on Private Pension Plans and Employee Fringe Benefits, Morgan urged enactment of corrective legislation to exempt denominational agencies and institutions from coverage of the Employment Retirement Income Security Act of 1974 (ERISA). The legislation to amend ERISA involves three Senate bills, S.1090, S.1091 and S.1092. Morgan argued before the Senate panel that Congress specifically exempted local church retirement plans from coverage but that "at the last moment, a moratorium was placed on the inclusion of agency employees in church plans." "By 1983," Morgan continued, "a church plan may not include employees of church agencies, if the

church plan is to maintain its exemption." According to Dean R. Wright, executive director of the Ministers and Missionaries Benefit Board of the American Baptist Churches in the USA, one of the law's effects is "that a minister who moves from the pastorate to a position in a denominational agency, such as a hospital or retirement home, would be prohibited from participating in a church pension program." Nassau, Bahamas — Construction has begun on a media center building for the Caribbean Baptist Fellowship. The center, made possible through gifts of the Little Moon Christmas Offering for Foreign Missions, is expected to be completed in March 1980. It will provide facilities for radio production and future multi-track music recording. Most of the television production will continue to be filmed in the area and produced in Fort Worth, Texas, by the Southern Baptist Radio and Television Commission.

Uniform Lesson

Jesus And His Family

NOTE: The commentary for January 13 was inadvertently printed in the Jan. 3 issue of the Record. Therefore, both Jan. 6 and Jan. 13 commentaries are printed this week, to show the relationship between the two lessons.

By Joseph N. Triplett
Minister of Pastoral Care
First, Jackson
John 2:1-12; 7:1-13; 19:25-27
(For Jan. 6)

In a hospital last year a Christian doctor sat by the bed of a patient who had a dreaded disease. He said, "This requires more faith."

The book of John is profound. (It was a help to me to read it through at one sitting.) It requires more faith, for it shows the power of God manifested in Jesus Christ to deal with interrelationships, with dreaded diseases chief of which is sin, with human suffering, and with death itself. First, we look at Him with His family.

I. Crisis At A Wedding (2:1-5)

Arthur Pink, another of Scotland's

contributions to the ministry (he died in 1952), believed that "the third day" was but a preview of Jesus' resurrection on the third day, giving joy to all who partake of His provision for eternal life. Pink also points out that the first miracle ("sign") was to turn water, essential to life, into wine, symbol of shed blood to give life. Remember the memorial support. Jesus said, "This cup is the new testament in my blood, which is shed for you."

The mother of Jesus was there. It is my conviction that she was a co-hostess. At least she had been asked to assist Jesus and His disciples were there, having accepted the invitation. His presence indicates approval of marriage, ordained of God, and that He was a social person who shared joys with others.

Now the crisis: the wine gave out! The mother of Jesus said to Him, "They have no wine." Just what she expected is not known. His memorable reply is known by almost every Christian: "Woman, what have I to do with

thee? Mine hour is not yet come."

G. Campbell Morgan offers a superb interpretation. "Woman" a term of respect, spoken tenderly, in love. "What have I to do with thee?" He was not rebuking her, rather teaching her that He was moving out into public service, no longer tied to His family. "Mine hour is not yet come." Not now is He subject to man. At the end of His life on earth, man was allowed to take charge, temporarily.

Jesus performed the "sign," the miracle. He compressed into a very few minutes the process of planting, cultivating, harvesting, and making into wine the grapes. What power!

Throughout His ministry He speaks of "His hour." At the joyous wedding feast Jesus declared to His mother that His hour had not yet come. In the shadow of the cross He said, "Father, the hour is come; glorify thy Son that thy Son also may glorify thee" (John 17:1). Many grieving families have been comforted by His prayers for believers as found in John 17:20-24.

Life and Work Lesson

Jesus, Friend Of Sinners

By Tommy Tutor, Pastor
First, Holly Springs
Mark 2:1-17

Capernaum was Jesus' headquarters for his earthly ministry. He loved the Galilean hills and country-side around the Sea of Galilee. He had just completed a tour of the cities of Galilee and preached in the synagogues. Now he returns to Capernaum but does not preach in the synagogues but in a house.

The presence of Scribes and Pharisees indicates the continued interest of the Sanhedrin in what Jesus was doing and saying. Here in Capernaum he encounters several sinners, and he proves to be a friend to those who would let him.

I. The Attitude of Sinners Toward Sin (vv. 1-4, 6, 14, 16)

First, the paralytic knew that he was dying physically. He probably also knew that he was dead spiritually. At the man's first encounter with Jesus, his faith was evident. Therefore, he must have been a penitent and humble person. His desire to be brought to Jesus also expressed his faith.

Jesus was able to forgive the paralytic because he knew that he was a sinner and wanted to be forgiven. When a soul is truly ready to be forgiven, nothing will come between that soul and God's forgiving grace.

The second attitude was displayed by the Scribes and Pharisees. They trusted in themselves to be free from sin. Their faith was in the law, and in themselves to keep it. Therefore, they saw no need for forgiveness. Self-righteousness was the way to be free from sin. This is one reason why they refused the divine prerogative and authority of Jesus to forgive sins.

The third attitude which we need to examine is that of Levi. He was a Roman tax collector and a social outcast. The people generally despised and rejected him. This may have caused Levi (Matthew) to know his spiritual poverty. When Jesus called him to follow him, the response was immediate. From this, one can conclude Levi knew that he was a sinner and needed Jesus' forgiveness. Two of these three saw sin as it was in their life. One attitude refused to see and the result was these continued in their sin.

II. The Attitude of Jesus Toward Sin (vv. 2, 5, 9-12, 14, 15)

Jesus' mission on the earth was that of seeking and saving that which was lost by sin. He demonstrated his concern over sin in every aspect of his ministry. In verse 2, he preached the word of God. It is by this means that people learn what sin is and God's remedy for it.

In verse 5, he demonstrated his desire to forgive sin. The paralytic's need was evident, but he had a deeper need, the need of forgiveness. But Jesus' attitude is to redeem and release the total person. So, he also healed the paralytic of his physical disease. Here Jesus is appealing to the Jews. They believed a sick person had incurred God's anger. Therefore, the first need was to forgive sin. But he healed the paralytic to prove to the unbelieving Jews his power to forgive sins (vv. 9-12).

Jesus in verse 14, revealed another part of his attitude toward sin. He wanted to forgive it in order that men might be restored to life with God. In his call to Levi, it was a simple "follow me." Implied here is the fact that Matthew (Levi) had not been following God. Jesus despised sin, but he loved the sinner.

Sometimes present day attitudes overlap. That is, attitudes develop which hate both the sin and the sinner. Care needs to be used at this point. Jesus paid the sin debt to destroy sin, but he paid the sin debt to save the sinner.

III. The Attitude of Jesus Toward Sinners (vv. 1-4, 15, 17)

Attitudes of the Scribes and Jews presented a real contrast. The Scribes' attitude was stern, severe, and austere justice. It was an attitude of continual demand. Jesus' attitude toward sinners was that of compassion, understanding, and a heart yearning and eager to forgive. He was willing to forgive sin and, more important, he had the authority and power to do so. Jesus' forgiving attitude should offer reassurance to all — forgiven sinners on unforgiven sinners.

Jesus' attitude toward the paralytic and Levi identifies his deep concern for their forgiveness and well being. He is pictured as mixing socially with tax collectors and sinners, something the Scribes and Pharisees held in contempt. These orthodox persons would not have mixed with those persons

Jesus did. Neither would the sinners have sought out these religious orthodox persons. Barriers existed between them.

Jesus defended his strategy of mixing with sinners. He had come to minister to those who were sick. The calling of sinners is a part of the gospel. Regrettably, the Scribes failed to see their need of the physician. The physician (Jesus) is the one who effects healing. "Repentance" is the avenue by which healing comes to the soul. The physician is not infected by the disease of the patient, but he is there to help overcome it (Pulpit Commentary, p. 86).

What about our attitude toward sin and sinners? Are we more like the Scribes and Pharisees? Or, are we like Jesus? Missionary C. T. Studd noted these words:

"Some want to live within the sound of church or chapel bell:
I want to run a rescue shop
Within a yard of hell."

Off The Record

A woodpecker decided he was going stale; a vacation was what he needed. Several days of flying brought him into the heart of a forest, sitting in the top branches of a stately pine tree. "I'm hungry," he thought, "and there ought to be some bugs under the bark of this tree." He took a mighty peck at the trunk; at the same time a bolt of lightning struck and split the tree from top to bottom. Brother woodpecker picked himself up, preened his ruffled feathers, and croaked proudly, "A fella just doesn't realize what he can do until he gets away from home."

The small girl watched fascinated as her mother smoothed cold cream over her face and patted her wrinkles. "Why do you do that?" she finally asked.

"To make me beautiful," said her mother. Then she started to remove the cream with a facial tissue. "What's the matter?" asked the girl. "Giving up?"

The Family At Bethany

By Joseph N. Triplett
Minister of Pastoral Care
First Church, Jackson
John 11:1-44

(For January 13)

The first sign, or miracle, was performed at a wedding, the beginning of a home in the land of Galilee. The last sign was done at Bethany of Judea; the occasion was a death. Extremes both, and Jesus is the master of both.

Last year it was my privilege to watch a believer move from denial to acceptance. The husband knew he was dying, talked with me about it. He hurt because his wife refused to accept as fact his approaching death. The Holy Spirit moved upon her mind. She assured her husband that, as she had walked with him through many experiences, now she would be by his side to the very brink of the river, when he would cross into glory of God's presence.

I. The Appeal To Jesus

Evidently Lazarus was critically ill. Mary and Martha sent the message to

Jesus, "Lord, he whom thou lovest is sick" (v. 3).

1. God's time table is not fixed by our desires. He acts when the greatest glory will be given the Father, when the kingdom will be enlarged.

2. Disciples' response to His decision to go.

(1) Your enemies tried to stone thee; are you going again?

(2) Thomas said, "Let us also go, that we may die with Him" (v. 16).

Forever this convinces me that Thomas was not one to be condemned because of honest doubt. Rather, he was a loyal disciple who only asked for proof.

3. Martha's response (verses 20-22).

(1) "If thou hadst been here," Was she rebuking Jesus or expressing with certainty her faith in Jesus?

(2) Positive: "God will give thee whatsoever thou wilt ask."

II. Jesus Response To The Appeal

1. His assertion is for eternity: "I am the life: he that believeth in Me, though he die, yet shall he live" (v. 25).

2. Martha's assertion of faith: "I be-

lieve that thou art the Christ." Now she calls Mary, her sister.

3. Mary's faith is like Martha's: "If..."

Jesus may not reverse the cause of grief, such as death, but He assures us of His presence, His grace, His strength.

III. The Miracle

1. Jesus identifies Himself with the sufferer. Call to mind the beatitude, "Blessed are they that mourn, for they shall be comforted."

2. Delly defeats the devil (verses 38-40).

Lazarus was raised from the dead, he died again.

Jesus came alive, is alive forevermore. The messengers at the grave of Jesus said to the women, "Why seek ye the living among the dead? He is not here, but is risen."

To His family, Jesus says, "If thou wilt believe, thou shalt see the glory of God."

Blessed are they that mourn, for they shall be comforted.